COLLEGE SERIES OF LATIN AUTHORS

PLAUTUS

CAPTIVES AND TRINUMMUS

MORRIS

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EDITED BY

CLEMENT LAWRENCE SMITH AND TRACY PECK

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OF

PLAUTUS

WITH INTRODUCTION AND NOTES

BY

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PREFACE.

THE text of these plays is from the Teubner Text of Goetz and Schoell. Changes have been made not infrequently to get a readable text and less often to get correct meter. A few of the more corrupt passages are left as they appear in the MSS.

The introduction and notes are intended to be such as will give real help to students in college classes. They make no claim whatever to originality. The sections in the introduction on the syntax of Plautus contain a good deal of matter which has not before been brought together, and may be of use to instructors as well as to students. The remarks on the relation of the Captives to its Greek original are new; I hope they are also true.

E. P. MORRIS.

NEW HAVEN, Jan. 1, 1898.

INTRODUCTION.

1. Three dates in the life of Plautus are known with certainty. He died in the year 184 B.C. (Cicero, *Brutus*, 60), the *Stichus* was produced in the year 200, and the *Pseudolus* in 191. Cicero, in the *Cato Maior*, 50, speaks of the latter play as the work of an old man, and though the reference is somewhat general, it makes it probable that Plautus was born as early as 251. The date is usually set in round numbers at 500 A.U.C., 254 B.C. From the oldest manuscript, the Milan palimpsest, it is known that his praenomen was Titus. His gentile name appears in the MSS. only in the form *Macci*, which might be the genitive of Maccius or Maccus. Varro and Pliny the Elder use Maccius, and this was no doubt the form of the name employed by the Romans; but in the prologue to the *Asinaria* (vs. 11) the MSS. give Maccus. This is the name of one of the characters in the old Italian extemporaneous plays, and may have been the original form of the name. But Roman writers generally — Terence, Cicero, Horace, Gellius — use only the name Plautus. This is said to be an Umbrian word, *plotus*, "flat-foot," and it has been generally assumed that it was given to the poet on account of the shape of his feet, just as it used to be supposed that M. Tullius was called *Cicero* because of a wart (*cicer*) on his face. In fact, very many Roman family names are derived from physical peculiarities, — Rufus, Balbus, Varus, Paetus, — and there is no reason for supposing that the poet was the first to bear the name Plautus. He was born in Sarsina, a small town in

Umbria, and his command of the Latin language indicates that he must have come to Rome early in his life. There is no evidence that he was a slave, nor, on the other hand, that he had the active rights of a Roman citizen. He is thus between Livius Andronicus and Terence, on one side, and Naevius and Ennius on the other. There is a brief account of his life in Aulus Gellius, III. 3. 14., in which it is stated that he made money in some employment about the theatre, that he lost it on a trading expedition, that he returned to Rome in poverty and earned his living by turning a handmill, and that while thus engaged he wrote three plays. This account contains some improbabilities, and though it is given on the authority of Varro, it must rest finally on oral tradition, since the Roman records of Plautus' time took no account of literature.

2. The games for which the plays of Plautus were written were either regular or occasional. The regular games were the Ludi Megalenses in April, the Ludi Romani or Magni in September, and the Ludi Plebeii in November. The Ludi Apollinares in July were probably not celebrated with plays during the lifetime of Plautus. Beside these festivals, plays were performed also at dedication games, such as those at the dedication of the temple of the Magna Mater in 191, when the *Pseudolus* was produced, and at funeral games. Of the six plays of Terence, three were written for the Ludi Megalenses, one for the Ludi Romani, one for the funeral games of L. Aemilius Paulus, and one, the *Hecyra*, was first presented at the Ludi Megalenses, a second time, unsuccessfully, at the same funeral games, and a third time at the Ludi Megalenses or the Ludi Romani. The play was bought by the givers of the games on the recommendation of a theatre manager, a *dominus gregis* who had a troupe of slaves trained in acting. Under his directions the preparations for presenting the play were made.

3. The first permanent theatre in Rome was the theatre of Pompey, finished in 55 B.C. In the time of Plautus a temporary wooden stage was erected for each performance, and the audience stood in front of it or sat upon seats of their own providing. From the back wall of the stage projected the fronts of three houses, and there were entrances at the right and left sides of the stage. As will be explained below, the plays were reproductions of Greek comedies and the actors wore Greek dress, but masks were not used. Where the plot of the play required that two characters should resemble each other in appearance, as in the *Amphitruo* and the *Menaechmi*, the necessary likeness was produced by wigs and paints, in the use of which the Romans were skilful.

4. As there was no change of scene, there was no necessity for a break in the action, though in a few plays there were certainly brief musical interludes. Considerable parts of the plays were given with musical accompaniment, rendered upon the *tibia* by a player who stood upon the stage. The portions of the comedy which are written in trochaic septenarii (*Capt.* 251–360, 385–496, *Trin.* 301–391, 602–728, etc.) were declaimed or chanted while the *tibicen* played a slight accompaniment in the same measure. In other scenes the verse varied, often from line to line, the musical accompaniment was more prominent, and the action more nearly resembled a dance. As this required somewhat violent exertion, the lines were sometimes sung, not by the actor himself, but by a special *cantor*, while the actor confined himself to giving the appropriate gestures and motions. The musical parts of the play were called *cantica*. The parts to be spoken without music, the *diuerbia*, were written in iambic senarii. In the *Trinummus* the ratio of *diuerbia* to *cantica* is about 2 : 5, in the *Captivi* about 1 : 3.

5. After the single performance the play passed out of the hands of the author and became the property of the

dominus gregis who had produced it. The comedies of Plautus were not copied for the reading public during his lifetime. After his death and especially after the death of Terence in 159, when no new plays were being written, the theatre managers began to produce for a second time the plays of Plautus which they had in their possession. For such second presentations the plays were cut down in some scenes and expanded in others, and the prologues were in some cases (as the *Casina*) entirely rewritten. Further, as Plautus had been the most popular of the Roman writers of comedy, plays not written by him were probably brought out under his name. When, therefore, in the second half of the second century B.C., the early Roman literature became the subject of study and of learned commentary, many interpolations and revisions had already found a place in the text, and the number of plays actually written by Plautus was in doubt. One tradition set the number as high as 130, other traditions fixed it at 100 or at 40. The names of 55 plays attributed to Plautus by grammarians have come down to us. By a comparison of different lists, Varro, the greatest of the earlier Roman grammarians, selected 21 plays as undoubtedly genuine, and his authority was strong enough to fix the tradition that these plays constituted the works of Plautus. Whether they were gathered into a single volume in his time is not certain, but they were certainly so collected by the end of the first century after Christ, while other plays existed only singly in scattered copies, and have not come down to us.

6. Of these twenty-one plays one, the *Vidularia*, which came at the end of the volume, was lost with the last leaves of the book, and only fragments, amounting to a little more than a hundred lines, are known. The other twenty plays, all quite certainly genuine and constituting perhaps half the works of Plautus, have come down to us in some half-dozen

manuscripts. The oldest of these, and one of the oldest of existing Latin MSS., is a palimpsest in the Ambrosian library at Milan. It was a good copy of a good original, made in the fourth or fifth century, and contained the twenty-one Varronian plays, but in the eighth or ninth century it was taken to pieces, the parchment was cleaned, and some of the leaves were used again for a copy of the Latin Old Testament. The original writing is now very difficult to read and many parts are missing, but where it can be read it is of very great value. The other MSS. all belong to one class, that is, were copied directly or indirectly from a single archetype different from the archetype of the Milan palimpsest. They vary in date from the eleventh to the thirteenth century, and have been corrupted in transmission by the errors of copyists, but it is possible from their readings to reconstruct their original with a fair degree of accuracy and completeness. With the help of the Milan palimpsest a reasonable approximation can be made to the text as it existed in the time of the Antonines. But this is still far from the text as Plautus wrote it; the changes due to errors in the actors' copies, to the revisions of theatre managers, to intentional or unintended modernization of forms and constructions, and to ignorance of the prosody and metrical laws of the early Latin can be removed from the text only by conjectural emendation, based upon an accurate knowledge of the usage of Plautus. It is not to be hoped that a text with such a history should ever be as clearly fixed as the text of Vergil; a reasonable approximation is all that can be expected.

7. The comedies of Plautus are not original plays, nor are they simple translations; their exact position between these two extremes is somewhat difficult to fix. The plays of the New Comedy from which they were taken were in part entirely unsuited for transportation to another race and

a different civilization. They were extremely refined and quiet in their style, with that high finish which is possible only in the later periods of a national literature, and the view of life which found expression in them was such as is natural to a race in its decline, a philosophy of quietism, of smiling acquiescence in the inevitable. But the Romans at the end of the war with Hannibal stood at the very beginning of their great destiny, of which they were just becoming conscious. The philosophy of life to which the Athenians of Alexander's time had come was as unintelligible to them as it would have been to Themistocles or to Sir Francis Drake. Causes somewhat similar made it impossible for an Italian writer to reproduce in Latin the refinements of the later Greek style. The Latin language was just beginning to be used in literature; it was in the period of exuberance; Ennius labors with his language as Aeschylus labors with the Greek, forcing the words to bear a weight of thought to which they were not accustomed. However Plautus may have learned Greek, his plays give no sufficient indication that he knew Greek literature, and without the training which comes from wide reading he could neither feel nor reproduce the style of his Greek originals. But, on the other hand, the types of character, the plots, and the situations of the New Comedy were in their essence cosmopolitan. In this respect they presented but slight obstacles to the translator. Plautus therefore took his plots in their outlines, and even in many details, bodily from the Greek; his characters retained Greek names and wore Greek dress, and the scene of his plays is always laid in a Greek city. There are many allusions to Greek myths and even to Greek contemporary history. In matters relating to religion, to soldiers, to social customs, to money, and to many such details, Plautus has done little more than translate Greek words. Yet even in these matters he was not able to be consistent. His soldiers

are Greek mercenaries, but his war is Roman; his money is Greek, but the form of making a bargain is by the Roman *stipulatio*. Such a sentence as **Dabisne argenti mi hodie uiginti minas? Dabo,** contains in epitome the confusion which is to be found throughout the plays. But in a larger view the freedom of Plautus is more apparent. The frame and the outlines are Greek, but the coloring is Roman. The spirit which expresses itself in the plays is the youthful and hopeful and boisterous spirit of Rome when the war with Hannibal was at an end. In particular, the large place which music and dancing took in the presentation of the plays must be attributed to the influence of the germs of the drama, which, though they remained for the most part undeveloped, checked by the coming in of Greek literature, had long existed in Italy. It is possible enough that Plautus had never seen a Greek play upon the stage, and it is probable that in matters which relate to presentation of the plays, the tradition of the stage was Italian rather than Greek.

8. The evidence that Plautus held a high place in the estimation of the Romans is to be found in the indirect references to him, extending from Terence, Varro, and Cicero down to the Christian writers, and in the fact that his plays held their place so long upon the stage. But there are also direct expressions of opinion. Varro praises him for his dialogue; Cicero calls his wit *elegans*, *urbanum*, *ingeniosum*, *facetum;* Gellius says that he is *uerborum Latinorum elegantissimus;* Macrobius ranks him with Cicero as *duos*, *quos eloquentissimos antiqua aetas tulit;* and St. Jerome, depriving himself of most of the comforts of life, still retained his Cicero and his Plautus.

But these comedies should not be judged by the tests which are applied to poetry. The distinction made by Horace (*Sat.* I. 4. 45 ff.), which denies the name of poet to the writers of the early comedy on the ground that they

lacked the poetic imagination, is a just distinction. There is slight evidence in Plautus of feeling for nature or of profound interest in man and his relation to life. From politics he was doubtless shut out by police regulations, and as his prime object was to furnish amusement, any serious contemplation of life was aside from his purpose. Yet the fact must be recognized that the plays show not so much an intentional avoidance of serious thought as an entire insensibility to it, and reveal plainly the limited range within which the mind of the writer moved. The semi-lyrical *cantica*, like *Trin.* 223–275, would have afforded to a poet an opportunity for something finer and truer than the rather vague lines which Plautus has written.

But granting these limitations of mind and experience, it is not difficult to discover the qualities which made the comedies of Plautus popular. Varro's judgment was *in argumentis* (plots) *Caecilius poscit palmam, in ethesin* (drawing of character) *Terentius, in sermonibus* (dialogue) *Plautus*. When they are at their best, the dialogue scenes express the character and situation of the speakers without seeming to do so; they abound in puns and joking hits; they move quickly and lightly, and, above all else, they give the impression that the writer is observing his characters with a humorous sense of their absurdities. Further, the intrigue which forms the basis of the plot is often in itself farcical and amusing, and the characters, though they are less finely conceived than those of Terence, prove their truth by the fact that they are perfectly intelligible to us, across all the barriers of race and the differences in civilization. In reading the plays the reader must constantly keep in mind the fact that they were written for the stage and need the help of gesture and look and intonation to aid the interpretation.

9. It is often said that the style of Plautus imitates the conversational Latin of his time; it is more nearly correct

to say that it *is* conversational Latin. It is such Latin as would have been spoken by a quick-witted man with a great command of language and a strong sense of humor, and it shows in many ways the peculiarities of colloquial language. The range of thought is limited, yet the vocabulary is rich and is used with a kind of profusion, as though the writer had never been at a loss for a word. Many fixed and idiomatic phrases recur again and again, and the reader who has read two or three plays with care will find little that is absolutely new in other plays, except the occasional rare words. In their meaning the words not infrequently differ from classical usage, either because they have not yet acquired the prevailing classical sense, or because they are colloquially wrested from their strict meaning. Many words, especially adjectives, are used with little discrimination, until their proper sense is entirely lost (*e.g.* **lepidus, scelestus**), superlatives are used with little more meaning than the positive, and frequentative verbs are employed where the simple verb would have expressed the idea equally well. These same characteristics are found in all colloquial speech. In slang terms, that is, in words twisted out of their proper sense for comic effect, Plautus is particularly rich, especially in nouns and verbs which express cheating, of which a long list might be given, some of them corresponding to English slang, and in terms of abuse and endearment, which occasionally fill three or four lines. Plautus also coins words freely, not only in such proper names as **Thensaurochrysonicochrysides** (*Capt.* 285) and **Vaniloquidorus Virginisuendonides** (*Pers.* 702 ff.), but also in more ordinary compounds and derivatives, where the meaning would at once explain itself to the hearer.

10. As might be expected, the free use of a large vocabulary leads often to redundancy of expression, such as characterizes all conversation. In the effort to attain to clearness

and force, the same idea is repeated in slightly varying form. In the case of single words this tendency results in pairs of nearly synonymous words, which in some cases became fixed in colloquial speech so that they were no longer felt as two words, but as one. This is especially marked with adverbs of time and place. Pairs of nouns and of verbs are more frequently used with a consciousness of the difference between them, though even here there is frequently a lack of precision in the choice of the words. With the larger units, phrases and clauses and even sentences, repetition is a distinct mark of the style of Plautus. But here a careful examination will show that it is not mere repetition; it is the effort of conversation to approximate the exact thought by dropping one form of expression and substituting another which seems more precise or which exhibits the thought from a better side. See, for example, *Capt.* 401 ff., 430 ff., 461 ff., 710 ff. Here it is possible to follow the expansion of the thought in the speaker's mind and to see how he is substituting a particular thought for a general statement, or a more adequate expression for an imperfect one. In some semi-lyrical passages, however, like *Capt.* 768 ff., 902 ff., Plautus is simply running riot in a comic exuberance of words.

The order of words and phrases calls for little comment. It is the natural order of conversation, which takes the thoughts as they come into the mind, without any regard for the periodic structure of the sentence, or for the rhetorical and artificial arrangements which are to be found in later prose. It therefore bears more resemblance in its order to English colloquial style than to the Latin of literature. As in our conversation, many phrases have become fixed in their order, and are used again and again without variation. Metrical necessity was less felt than might be expected. Latin words fall easily into iambic senarii, especially when

substitutions and resolutions are freely permitted, and it is only at the end of the verse, where the next to the last syllable must be short, that variations from the natural order are frequent.

11. Plautus uses similes rarely, but metaphors condensed into a few words, or extending to a line or two, are frequent, and constitute one of the most marked elements of his style. They are largely drawn from public life or from military affairs. During the twenty years of the Second Punic War the habitual thought of the Roman people must have become saturated with military conceptions, and these are recorded in the popular speech in phrases or turns of thought drawn from war. The relation of Plautus to his Greek originals (see above, 7) is illustrated here on a small scale. The soldiers who appear in several of the plays, usually in a way that holds them up to ridicule, are always Greek mercenaries; the figures are from the Greek play, and Plautus makes no attempt to change them into the likeness of the Roman citizen-soldier. But the chance references to war, embodied in metaphorical phrases, are all Roman, and are an integral part of the language which he used. The same thing appears to be true of the metaphors drawn from the sea and sailing and the weather, and this fact lends some support to the tradition handed down by Varro and Gellius that Plautus had been a *mercator*, a trader by sea, before he wrote plays.

12. Though Plautus was not acquainted with the rhetorical devices used for adornment, he employed more freely than any other Roman writer the primitive and natural ornaments of speech which in the beginning formed an essential part, perhaps the very foundation, of verse-forms. All primitive verse rested largely upon the repetition of similar sounds, and after other and more complicated systems of verse, founded upon accent or quantity or rhyme at the end of the line, had come in, the earlier correspondences of

sound remained in use as ornaments of style. Alliteration is frequent (*Trin.* 26, 28, 33, 34, 35, 38, etc.), and is often extended to two or three letters, especially where verbs compounded with the same preposition are used together. Words with the same termination are of course common, but Plautus uses them in such ways as to make it plain that the rhyme is intentional, for example, in the first half of the trochaic septenarius, **quá cibatus cónmeatus; ét datores ét factores; pér medicinas, pér tonstrinas; ínuenietur, éxquiretur.** The repetition of words of the same stem in different construction (**suspicio . . . suspicarier, oculos in oculis, amans amantem,** etc.) is of the same nature, and this is often carried further into the *figura etymologica*, where words of the same stem are brought into close grammatical relation. Such combinations as **misere miser, madide madeo, dicta dicere, laetitia laetus, memor meminit** were agreeable to the Roman ear, though they lack point to us. Puns by a play upon different senses of the same word or by bringing together two different words of similar sound are found in all the plays, and attention is called to them in the notes. In all these uses of similar sounds to highten the effect of the verse or to add to the liveliness of a passage, Plautus is not inventing ornaments of style, but is making free use of a general peculiarity of colloquial speech. It is most effective in the *cantica*, or in passages like *Capt.* 903 ff., *Trin.* 252 ff., 820 ff., but the Romans used it even in solemn formulas (**faustum felixque**) and in the most serious passages (**hostis pro hospite,** *Livy*, I. 58. 8, in Lucretia's words to her husband), where it seems to us entirely inappropriate.

The syntax of Plautus is peculiar. On the one hand, colloquial language deviates easily from strict rules and forms many idioms which take on a meaning different from that

which seems to lie in the words themselves. On the other hand, Plautus wrote before the regulating and, in most respects, elevating effects of literary use had been felt in the Latin, and the language which he used therefore preserved many primitive forms of structure, as it preserved primitive inflectional forms, which, as they occur but rarely in the classical Latin, are less fully explained in the grammars. The study of the syntax of Plautus is therefore particularly suggestive to the student of the history of the Latin language, and the following summary of the more important points is made for the use of those who know that syntax is something more than a set of rules.

13. *a*) Abstract nouns in plural.

Later abstracts have concrete meaning in pl.: *Mil. Glor.* 233, **regio astutiarum mearum**, "the realm of my sharp tricks"; in sing.: *Capt.* 250, 530; *Ps.* 4, **quae miseriae . . . te macerent**, "causes of unhappiness"; so **amores, superbiae**, etc. Plur. of repetition: *Bacch.* 1093, **omnibus exitiis interii**, "every possible kind of destruction." In plur. chiefly, at all periods: **facetiae, deliciae**, etc. Plur. used because of a preceding plur.: *Most.* 348, **summis opibus atque industriis**; *Stich.* 657 ff., **quot ego uoluptates fero, quot risiones, quot iocos, quot sauia, saltationes, blanditias, prothymias**; *Capt.* 254. Cases which cannot be classed under one of these heads are very rare.

b) Verbal nouns retain verbal force.

Governing acc. or indirect quest.: *Most.* 34, **quid tibi . . . me aut quid ego agam curatiost?** *Poen.* 1308, **quid tibi istanc digito tactiost?** "what right have you to touch her?" This occurs only in **quis** questions. Verbal nouns with **est** take infin.: *Trin.* 626, **lubidost** (= **lubet**) **audire**; *Trin.* 865; *Ps.* 552; *Pers.* 121, 188, etc.

14. Cases. The case constructions in Pl. are fully developed. A few early constructions are found and some colloquialisms, but few of these are strictly limited to Pl. Some cases (*e.g.* acc. neut. of pronouns) are more extensively used than in classical Latin.

a) Gen. after **sanus**: *Trin.* 454, **satin tu's sanus mentis aut animi tui? falsilocus,** *Capt.* 264; **liber,** *Amph.* prol. 105; **exilis,** *Stich.* 526 (found only in Pl.).

b) Gen. after **credere**: *Asin.* 459, **omnium rerum semper credit;** *Bacch.* 504; *Amph.* 672, **diuini credere;** after **cupere**: *Mil. Glor.* 964, **quae cupiunt tui; desipere;** and some verbs of condemning, **perdere, prehendere, captare.** These are found only in Pl., but with analogies in later Latin.

c) Gen. of apposition (material) in colloquial uses: **scelus uiri,** "villain of a man," *Mil. Glor.* 1434; *Curc.* 614; **scelus pueri,** *Pers.* 192; **flagitium hominis,** *Men.* 489, 709; **deliciae pueri,** *Pers.* 204.

d) Gen. of certain words instead of predicate apposition: **compendi facere,** "to save," *Bacch.* 183; *Capt.* 965; *Ps.* 1141; *Most.* 60; **lucri facere,** "to gain," *Pers.* 668, 713; *Most.* 354; **damni facere,** *Merc.* 422; **sumpti facere,** *Cas.* 425.

e) Partitive gen. in plur. with neut. sing. pron.: *Capt.* 836, **quantumst hominum optumorum optume;** *Rud.* 706, **quantumst hominum sacrilegissume;** *Ps.* 351; found also in later writers and frequent in Catullus.

f) Other genitives, not confined to Pl. but largely used by him, are gen. of indefinite value, **flocci, nihili, nauci, parui,** etc.; gen. of quality with **modi (eius modi, huius modi,** etc.); **loci, locorum,** in temporal sense, *e.g.* **interea loci,** "meanwhile."

15. *a*) Dative of personal pronoun, resembling ethical dat.: *Capt.* 866, **mi quidem esurio, non tibi,** "my hunger concerns me, not you"; *Aul.* 623, **ego mihi bibam,** "drink for my own pleasure"; cf. *Trin.* 918; *Ps.* 241.

b) The dat. for the gen. is frequent: *Mil. Glor.* 271, **Philocomasio custos;** 1431, **Philocomasio amator;** *Capt.* 512, 857; Ter. *Phorm.* 872, **pater . . . uxori tuae.**

c) Double dat. with **male est,** etc.: *Mil. Glor.* 1331, **animo male factumst huic,** and often **animo male est,** "I am sick"; *Rud.* 429, **tibi operam ludo et deliciae dabo;** *Cas.* 337, **quis mihi subueniet tergo aut capiti aut cruribus?** and in various other forms.

d) **curare** takes dat. of advantage: *Trin.* 1057, **rebus publicis curare;** *Truc.* 137; *Rud.* 146; also with acc.

16. The accusative of the inner object appears in a variety of forms.

a) Neut. sing. pron., especially with verbs of motion: *Mil. Glor.* 1158, **id nos ad te uenimus**; *Most.* 786, **quod me miseras**; *Amph.* 909, **id huc reuorti**; *Epid.* 570, **quod me exciuisti**; *Cist.* 517, **haec pecco**; *Most.* 187, **si quid erro,** etc. This is the acc. of "compass and extent."

Other varieties of acc., found also in later writers but frequent in Pl., are acc. of cognate stem (**pugnam pugnare,** *Ps.* 524; cf. *figura etymologica*), the acc. cognate (?) of **partem** (*Capt.* 421; *Mil.* 763), the acc. neut. of adjectives (adverbial acc.).

b) The acc. is regular with **fungor** (usually **munus fungi**); **utor,** which has the abl. about thirty times, takes also acc. of neut. pron.: *Merc.* 145, **quod quisquam uti possiet**; *Asin.* 199, **cetera quae uolumus uti,** and the acc. with gerundive after **rogo, do, peto,** as also in later Latin; *Aul.* 96, **quae utenda uasa rogant.** Rarely **utor** has acc. of a noun: *Poen.* 1088; *Epid.* 263 f., **utitor consilium.** For **potior,** see *Capt.* 92 n.

17. The abl. in Pl. is fully developed. The abl. absol. is less frequent than in later narrative writers. There are a few idioms.

a) Abl. with **facere, fieri, esse**: *Most.* 636, **quid eost argento factum?** "what has become of that money?" *Bacch.* 334, **nescit quid faciat auro,** "He does n't know what to do with his money"; *Trin.* 594, **quid ea re fuat,** "what is to become of it?"

b) Slang terms for cheating, **circumducere, interuortere, tangere,** take an abl. of separation: *Ps.* 431, **argento circumducere.**

c) **aeque, adaeque** with adj. take abl. of comparison: *Curc.* 141, **qui me in terra aeque fortunatus erit,** "as lucky as I"; *Cas.* 684, **neque est neque fuit me senex quisquam amator adaeque miser.** Cf. use of **adaeque** with compar.: *Capt.* 700, 828.

18. Prepositions have some colloquial or archaic uses:

a) By an extension of the idea of source **a, ab** is used of possession: *Mil. Glor.* 160, **quemque a milite,** "any one of the soldier's people"; *Ps.* 735, **a me dare,** "to give from my property." Cf. Ter. *Ad.* 940, **de te largitor** = the common **de tuo.**

b) **cum** with abl. is loosely used for the dat., the acc., or an adj.: *Pers.* 109, **mentionem facere cum aliquo**; *Ps.* 909, **cauere**; *Bacch.* 1056, **pignus dare,** etc.; *Capt.* 203, **cum catenis sumus,** "chained"; *Ps.* 158, **te cum securi** = **qui securim habes.**

c) **ad** in the sense of **apud**: *Capt.* 699, **in libertatest ad patrem in patria**; *Capt.* prol. 49, **ut . . . hic ad suom maneat patrem**; *Asin.* 825, **ad amicam potare**; *Stich.* 430 **iubebo ad Sagarinum cenam coqui.**

d) In constructions of time and place prepositions are sometimes used and sometimes omitted without affecting the meaning; this variation is a survival from the adverbial stage.

With the abl. of "time when" no prepos. is used if the noun has an attributive adj., pron., or gen.: *Pers.* 264, **die uno**; *Truc.* 497, **decumo mense**; *Merc.* 33, **aduorso tempore.** But with the noun alone **in** is used: *Capt.* 836, **in tempore aduenis**; *Bacch.* 1127, **in anno.** There are some exceptions to this usage.

For the "time within which" there is no fixed usage: *Capt.* 168, **in his diebus**; *Most.* 238, **his decem diebus**; *Pers.* 37, **in hoc triduo.**

Names of towns are put in acc. of place to which, abl. of place from which, and abl. or loc. of place in which without a preposition, except **Ephesus** (**Ephesum** or **in Ephesum, Epheso** or **ex Epheso, Ephesi** or **in Epheso**) and **in Epidaurum, in Elatiam, in Sicyonem. Piraeus** and **Seleucia** are always used with prepos. **Acheruns** is treated as the name of a town.

With names of small islands there is no fixed usage: **Cyprum** or **in Cyprum, Rhodo** or **ex Rhodo.**

Names of countries usually have the prepos., but **Aegypto**, *Most.* 440; **Ponto**, *Truc.* 540; **Alidem**, *Capt.* 573; **Alide**, *Capt.* 330. Greek names in **-us** are used without prepos. in good prose.

19. *a*) The personal pronouns in nom. are expressed in some cases where they are not emphatic, but the limitations of this usage have never been accurately fixed. Plautus observes certain customs in regard to order of pers. pron.: nom. before oblique case (**ego tibi, tute tibi**); subject of infin. precedes other cases (**te ad me ad cenam dic uenturum**, *Most.* 1134; *Capt.* 243, 249, etc.); acc. precedes other oblique cases (**me sibi, te mihi**); dat. precedes abl. or acc. with prepos. (**mihi propter te**). Emphasis causes some departures from these usages (*Bacch.* 162, **tibi ego an tu mihi seruos es?**).

b) Other pronouns: **hic** usually refers to the speaker, even when connected with a second pers. pron.: *Trin.* 828, **hanc tuam gloriam**, "this of which I am speaking"; *Most.* 753, **hasce aedis tuas**, "where I now am." So **hic homo** = **ego**, *Trin.* 1115, etc.; **hoc caput**, *Ps.* 723; **haec canes**, *Trin.* 172. In the same way **iste** usually implies a reference to the person addressed and **ille** a reference to a third person. But this distinction is not invariably observed.

c) **eadem, eadem opera,** "at the same time" (*Most.* 1039; *Capt.* 293, 459; *Mil. Glor.* 303, etc.), is always used of two future acts which are to be performed at the same time, and usually with fut. or fut. perf. To be distinguished from **una opera . . . qua,** "as well . . . as."

d) **quisquis, quisque,** and **quicumque,** all containing a duplication of the indef. interrog. **quis,** are not yet fully differentiated in use: so **quoquo modo,** *Men.* 827, "in every way"; **unum quidquid,** *Trin.* 881, for **unum quidque; quidquid,** *Most.* 831, etc., all non-relative, and so even in Cicero. For plur. of **quisquis, quicumque** is used. **quisque** is used for **quisquis** or **quicumque** (as indef. rel.): *Mil. Glor.* 156, **quemque in tegulis uideritis alienum;** 160; *Capt.* 798, **quemque offendero,** "whomsoever I meet," and often; also in late Latin. **quilubet** is in Pl. only partially felt as a compound, but **quiuis** somewhat more clearly.

e) In early Latin **quis,** indef. or interrog., had no fem. form (cf. Greek τίς), and in Pl. **quae** is just coming into use. So **quis, quisquis, quisquam, quisque, quempiam,** etc., all fem., but no case of fem. **aliquis** or **ecquis.** Fem. **quae,** indef. or interrog., is also used, but less frequently: *Mil. Glor.* 361, **illaec quis est mulier?** *Merc.* 684, **nescio quaest mulier intus.**

20. *a*) Adverbs are often used in predicate after **esse,** which was originally not a mere copula: *Ps.* 240, **ita ero;** 677, **sic erit,** etc., and so **ut, bene, male, palam, frustra,** etc. An adj. and an adv. are used together, with verbs which take either: *Men.* 1073, **stulte dixi atque inprudens;** *Trin.* 268, **miseros maleque habeas.** Both of these constructions appear also in later Latin.

b) Double negatives: **neque . . . numquam,** *Ps.* 136; **neque . . . haud,** *Bacch.* 19, 1037; *Pers.* 535; *Epid.* 664, etc.; **non . . . nemini,** *Mil. Glor.* 1411. Probably a colloquialism; also in Petronius, Apuleius, and Gellius.

c) **nec,** not connective = **neque,** but = **ne-que,** "not in any way," "not at all": **necullum,** *Trin.* 282; **nec recte dicere** = **male dicere,** *Most.* 240; *Ps.* 1085; *Asin.* 155, 471, etc. This usage is found also in later Latin, and should not be explained by supplying another member to the sentence.

Tenses.

21. Most of the peculiarities in the use of the tenses are colloquial; some are due to early relationships between tenses, *e.g.* between fut. indic. and pres. subjunc., perhaps

between pres. indic. and fut. indic. The subject is not yet cleared up.

a) Pres. indic. where more precise expression would call for fut.: *Rud.* 1371, **neque do neque debeo**; *Stich.* 623, **deos salutabo modo, poste ad te continuo transeo**, and esp. in all questions with **quam mox**; *Rud.* 1412, **quam mox mi argentum ergo redditur?** See also below, 25 *d*, on imperative questions. In conditions, pres. and fut. are sometimes identical in effect: *Mil.* 476, **si sapis, mussitabis**; *Rud.* 1391, **si sapies, tacebis**, and are used together; *Ps.* 143 f., **nisi . . . aduortetis, nisi . . . exmouetis, . . . faciam**; *Mil.* 936; *Merc.* 458 f.

b) Impf. indic. for perf., esp. with verbs of saying: *Bacch.* 788, **nunc has tabellas ferre me iussit tibi**; **orabat . . . ut fieret**, and **aiebat, aibat** always has force of perf. Cf. *Capt.* 717, **postulauisti**, with *Rud.* 543, **postulabas**; *Mil.* 1025, **quid me uoluisti?** with *Asin.* 395, **quid uolebas?** *Most.* 1117, **quoiusmodi reliqui, quom hinc abibam, filium?** with *Capt.* 282, **uiuom, quom inde abimus, liquimus.**

c) The fut. indic. is more largely used than in classical Latin, where pres. subjunc. partly took its place.

Gnomic fut.: *Most.* 1041, **qui homo timidus erit in rebus dubiis, nauci non erit**; *Men.* 87 f.; *Pers.* 365. Conjecture in regard to the future: *Trin.* 606, **non credibile dices**, "you are saying something that will never happen"; *Trin.* 923, **istic erit**; *Ps.* 677, **sic erit.** In asseverations: *Curc.* 326, **ita me amabit . . .**; *Capt.* 877, **ita me amabit sancta Saturitas, . . . ut**; cf. *Most.* 170, **ita me di ament.** So **amabo** = **quaeso**: *Mil.* 1067, **sed, amabo, mitte me actutum**; *Most.* 166, etc.; *Cist.* 104 f., **nunc te amabo, ut . . . sinas.** These indicate a modal use of fut.; cf. *Bacch.* 732, **quid si . . . scribat? id erit rectius.**

d) Plupf. for perf. or impf., often at end of a vs.: *Capt.* prol. 17, **ut dixeram ante**; *Capt.* 305, **me, qui liber fueram, seruom fecit**; *Amph.* 383, **Amphitruonis te esse aiebas Sosiam. || peccaueram**; *Ps.* 565, 618, etc. This shift of tense-meaning is especially common with **fueram** and extends in later Latin to **oportuerat** and similar verbs.

e) Fut. perf. is not to be distinguished in some cases from fut.: *Trin.* 1007, **lubet obseruare quid agat: huc concessero**; *Capt.* 315, **bene merenti bene profuerit, male merenti par erit**; *Capt.* 293, 341. This is especially frequent in cases where one future action is to take place while another is going on. This usage is occasionally found in Cicero's letters.

Subjunctive.

22. The uses of the subjunctive in independent sentences in Plautus differ from those in later Latin mainly in being more direct, as is natural in conversation. Many cases of the subjunctive in clauses grammatically subordinate are in fact independent; *e.g.*:

Mil. Glor. 1034, **at scin quid tu facias?** True potential uses are rather infrequent.

Imperative.

23. *a*) The present and the future are generally clearly distinguished. The future is used chiefly in connection with fut. indic. When pres. and fut. are used together they express two successive acts: *Ps.* 20, **cape has tabellas: tute hinc narrato tibi,** "take this letter and (then) tell yourself the story"; *Ps.* 31, 161, etc. Examples are abundant.

b) Beside the various periphrastic equivalents of the impv., **fac, uide, cura,** and the expressions of prohibition with **noli, caue, mitte,** and the perf. subjunc. with **ne,** Pl. uses also pres. subjunc. addressed to a definite person (*Capt.* 186, **ne postules**; *Asin.* 469, **molestus ne sis,** and often) and pres. impv. with **ne**: *Amph.* 530, **ne corrumpe oculos**; *Asin.* 377, **ne nega,** etc.

Infinitive.

24. *a*) Pres. is used for fut. after verbs of promising, etc.: *Merc.* 631, **promittebas te os sublinere meo patri**; *Asin.* 699, **hoc argentum ferre speres**; also after **dare, adiurare, minari,** etc.

b) Infin. is found instead of acc. with infin. after verbs of saying, when the subject is the same as that of the main verb: *Trin.* 956, **aibat mandasse**; *Capt.* 256, **cauisse ratus est**; *Capt.* 194, **ire dixeram**; *Men.* 539, **dicam curare? = te curaturum esse** (different subject).

c) The infin. of purpose is used after verbs of motion: *Most.* 67, **ire . . . uolo . . . parare**; *Trin.* 1015, **recurre petere**; *Bacch.* 631, **. . . uenerat aurum petere**; and after **curro, abeo, exeo, mitto.** This construction is found also in poetry (Verg. *Aen.* I. 527, **non . . . Libycos populare penatis uenimus**) and is not an imitation of the Greek construction.

e) Infin. after **aegrotus, occupatus, defessus, immemor, neglegens,** forming a verbal phrase with **est**: *Ps.* 1104; *Most.* 141; *Trin.* 76, etc. Cf. Horace's very free use of the complementary infinitive after adjectives.

Direct Questions.

25. *a*) **ne** has sometimes almost the effect of **nonne** (which is rare in Pl.): so with **sumne** followed by rel. clause, **estne** in recognition (*Poen.* 534, **estne hic meus sodalis?**); indic. perf. first sing. (*Ps.* 489, **dixin . . . dudum tibi?** "didn't I tell you so?"); *Rud.* 865; *Merc.* 588; *Capt.* 595, etc.

b) **num, numquis** do not always expect a negative answer: *Amph.* 1073, **numnam hunc percussit Iuppiter? credo edepol**; *Men.* 620, **num ancillae aut serui tibi responsant? eloquere: inpune non erit**; *Men.* 413; *Amph.* 709, 753, etc. This use of **num** is not infrequent in later Latin.

c) **an** is largely used in independent (not disjunctive) questions: *Ps.* 309, **te uiuom uellem. ‖ eho, an iam mortuost?** *Most.* 454, **paene confregi . . . foris. ‖ eho, an tu tetigisti has aedis?** *Capt.* 680, 257, 629, etc. No single English word will translate **an** in all cases.

d) Questions with urgency have sometimes impv. effect: **abin in malam rem?** "go to the deuce!" **atque audin?** "do you hear?" **ecquis aperit?** "let some one open"; **non taces?** "keep still."

Parataxis.

26. There are three degrees of closeness in the relation between two ideas: They may be independent or so nearly independent that language has no means of expressing the relation more precisely than by coördinating words, *et*, *sed*, *atque*; or one may be distinctly dependent upon the other, so that the relation is expressed by a subordinating word, *qui*, *quom*, *ut*, *ubi*; or they may be in an intermediate stage, one depending in thought upon the other, but in a relation for which language has not as yet developed any exact expression. This stage is called *parataxis*;[1] all forms of subordi-

[1] That is, coördination, *Beiordnung*; but coördination is technically used of the connection of sentences by conjunctions.

nate clause have passed through this stage, and by passing through it all relative words have acquired their subordinating force. It is employed still in conversation and is found in the earliest stages of all languages, and for both these reasons is very common in Plautus, so that without some understanding of it, it is impossible to understand his style. Of the many forms of parataxis the following are especially common:

a) Instead of object and substantive clauses: *Amph.* 1048, certumst introrumpam in aedis; *Ps.* 1315, onerabis, scio; *Most.* 1080, credo haud negat; *Rud.* 1269, censen hodie despondebit eam mihi, quaeso? *Ps.* 49, faxo scies; *Bacch.* 715, iam faxo hic erunt; *Ps.* 209, taceas malo; *Capt.* 360, uin uocem huc ad te? Very frequent.

b) Instead of final clause: *Capt.* 764, sequere hac, redducam te; *Men.* 1035, nunc ibo in tabernam, uasa atque argentum tibi referam; *Curc.* 312, da, obsecro hercle, absorbeam.

c) Instead of consecutive clause: *Bacch.* 333, tantas diuitias habet, nescit quid faciat auro; *Bacch.* 85, rapidus fluuius est hic, non hac temere transiri potest.

d) Instead of causal clause, esp. with ita: *Amph.* 626, qui, malum, intellegere quisquam potis est? ita nugas blatis; *Most.* 655 f., malum quod isti di deaeque omnes duint: ita mea consilia perturbat paenissume; *Pers.* 783; *Trin.* 542 ff.; *Amph.* 1056 f.; *Capt.* 464 f., 469 f., 655 f., etc.; *Ps.* 1130, malum quod tibi di dabunt, sic scelestu's; *Amph.* 836, mulier es, audacter iuras.

e) For condition: *Capt.* 338, ausculta, tum scies (cf. *Rud.* 678, si respexis, scies); *Epid.* 24, operam da, opera reddetur tibi; *Amph.* 995, amat? sapit (cf. *Bacch.* 1165, si amant, sapienter faciunt); *Ps.* 1015, argentum des, abducas mulierem; Ter. *Eun.* 252, negat quis, nego: ait, aio.

f) In looser connections: *Ps.* 138, haec habent consilia: ubi data occasiost, rape, clepe, tene; *Ps.* 1250, magnum hoc uitium uinost: pedes captat; *Stich.* 731, hoc memorabile est: ego tu sum, tu es ego.

Indirect Questions.

27. *a*) These are still largely in the paratactic stage with the indic.: *Capt.* 623, **dic mihi, quis illic igitur est**; *Capt.* 570, **dic modo, ten negas Tyndarum esse**; *Most.* 614, **uide, num moratur**, and often.

b) With subjunctive, retained from the direct question: *Bacch.* 745, **loquere, quid scribam**; *Merc.* 380, **dic, quid uelis**; *Capt.* 270, **seruosne esse an liber mauelis, memora mihi.**

c) With subjunctive of indirect question, almost as in classical Latin. But no clear line of distinction can be drawn between *b* and *c*: *Poen.* 1008, **roga, num quid opus sit**; *Curc.* 427, **inspiciam, quid sit scriptum**; *Truc.* 650, **interrogo, quid eum uelit.**

Subordinate Clauses.

28. *a*) Relative (**qui**) clauses of purpose always have the subjunc.: *Capt.* 1003, **dantur quicum** (abl.) **lusitent**; *Bacch.* 84, **dato qui bene sit**; *Poen.* 773, **eum adlegarunt . . . qui diceret**, etc. But in many cases the original jussive force is still plain.

b) Relative clauses of result and characteristic take sometimes subjunc.: *Ps.* 390, **pauci ex multis sunt amici, homini certi qui sient**; *Most.* 773, **si quid erit, quod illi placeat**; *Aul.* 203, **est quod in uisam domum**, etc. Mainly in negative sentences or questions implying a negative, *Ps.* 631, 797, 973, 1086, etc., or after an adj. with **tam**, and the potential force of the subjunc. is often plain, *e.g.*: *Bacch.* 92, **quid est quod metuas?** With indic.: *Trin.* 91, **sunt quos scio amicos esse**; *Ps.* 170, **est quod domi dicere paene oblitus fui**; *Ps.* 462; *Bacch.* 1149; *Capt.* 263, etc. This is found also in classical Latin.

c) Causal-adversative clauses have more frequently the indic.: *Trin.* 905, **ridicule rogitas, quocum una cibum capere soleo**; *Amph.* 637, **ego id nunc experior . . . quoi uoluptas parumper datast**, etc. With subjunc.: *Most.* 188, **tu ecastor erras, quae quidem illum exspectes**; *Mil. Glor.* 59, **te omnes amant mulieres, neque id iniuria, qui sis tam pulcer.**

d) All other relative clauses have indicative. Many cases show traces of the original relationship to the interrogative-indefinite **quis**, esp. in the fact that the rel. clause frequently precedes the main clause, and there are traces of the passage from interrogative to rel. by means of correlation, *e.g.*: *Mil. Glor.* 140, **nam unum conclaue concubinae quod dedit miles, . . . in eo conclaui . . .**; Ter. *Adelph.* 854, **et quoi rei est, ei rei hunc sumamus diem.**

29. *a*) **quom** explicative, after expressions of emotion, etc., has the indic.: *Capt.* 297, **fecit officium hic suom, quom tibist confessus uerum**; *Most.* 149, **cor dolet, quom scio**; *Men.* 1148, **quom tu's liber, gaudeo**; *Most.* 719, **amice facis, quom me laudas.** Translate "that," "in that," without temporal force, and cf. **quod, quia.** This use of **quom (cum)** occurs in Cicero.

b) The temporal clause with the impf. and plupf. subjunctive is not yet in use in Pl. The temporal **quom**-clauses with pres. or perf. subjunc. are either independent subjunctives (potential, indefinite second pers.) or are subjunc. by attraction: *Ps.* 137, **quos quom ferias, tibi plus noceas**; *Amph.* 542, **ut, quom absim, me ames**; *Ps.* 168, **ne mora quae sit, cocus quom ueniat**, about fifty cases. With these (apparent) exceptions the temporal **quom**-clause in Pl. always has the indic., about 225 cases.

c) **quom** causal-adversative may have the subjunc. in some three or four cases (*Capt.* 892; *Ps.* 184); it has the subjunc. by attraction a few times, but regularly **quom** causal-adversative takes the indic.: *Bacch.* 1005, **sat sic suspectus sum, quom careo noxia**; *Capt.* 244, **quom antehac pro iure imperitabam meo, nunc te oro per precem.**

30. **quoniam** has in a few cases pure temporal meaning: *Trin.* 149, **quoniam hinc profectust . . . thensaurum demonstrauit mihi**; *Mil.* 129, **quoniam inspexi mulieris sententiam, cepi tabellas**; *Asin.* 350; *Trin.* 14; *Capt.* 930.

31. quod in Pl. is rarely, if ever, causal.

a) As a conjunction it is scarcely to be distinguished from the pron. in acc. of compass and extent: *Ps.* 9, **quid est, quod tu . . . gestas tabellas tecum . . .?** *Merc.* 364, **quid illuc est, quod solus secum fabulatur filius?** and often with **quid est quod.**

b) With verbs of emotion (cf. **quom**): *Capt.* 996, **quod male feci, crucior**; *Mil. Glor.* 469, **nimis beat, quod conmeatus transtinet**; *Poen.* 1373, **ne mirere, mulieres quod eum sequntur.** This is also found in later Latin.

32. **quia** is usually causal; there are more than 250 cases against possibly half a dozen of **quod** causal. After verbs of emotion: *Capt.* prol. 59, **ne uereamini quia . . . dixi**; *Capt.* 203, **at nos pudet, quia cum catenis sumus**; *Mil.* 1222, **laetast, quia ted adiit**; *Mil.* 1328, **lacrumo, quia diiungimur.**

33. In subordinate clauses **ut** is used for the most part as in classical Latin. There are some idioms.

a) **ut audio,** etc., "to judge by what I hear": *Ps.* 99, **ut . . . sermonem audio,** "to judge by the talk"; *Most.* 993, **ut uerba audio;** *Capt.* 560, **ut rem uideo;** 585, **ut perspicio,** "by what I see."

b) **ut** causal (the logical ground): *Bacch.* 106, **nam ut in naui uecta's, credo timida's;** *Most.* 268, **ut speculum tenuisti, metuo . . .;** *Ps.* 278, **atque in pauca, ut occupatus nunc sum, confer quid uelis.** Only a few cases, and sometimes otherwise explained.

c) Many verbs which in classical Latin are rarely or never followed by **ut** take an object clause with **ut** in Pl.: **mereri, tempus est, melius est, optumum est, causa est, officium est, meminisse, dicere, scire, retinere,** etc.

d) The uses in independent sentences are more remarkable; in wishes: *Aul.* 785, **ut illum di . . . perduint;** *Poen.* 912, **ualeas beneque ut tibi sit,** = **utinam;** in repudiating questions: *Ps.* 516, **egone ut cauere nequeam;** *Aul.* 690, **egone ut te aduorsum mentiar;** exclamatory or interrogative: *Ps.* 911, **ut it, ut magnifice infert sese;** *Ps.* 944, **ut ego . . . te amo,** etc., and very frequently.

34. *a*) The correlative **dum** occurs once: *Truc.* 232, **dum habeat, dum** (MSS. **tum**) **amet;** cf. Catullus, 62. 45, 56.

b) The enclitic **dum** with the impv. is very common: **facdum, manedum, tacedum, iubedum,** etc. In classical Latin only **agedum** is preserved; but cf. **nondum, uixdum.**

35. *a*) Plautus uses a great variety of conditional sentences; with the different tenses of the indic. 21 combinations, with the subjunc. in both clauses 7, of "mixed forms" (indic. and subjunc. or subjunc. impf. with subjunc. pres., etc.) 12 or 13, with impv. or jussive subjunc. 19. In many cases a potential force is evident in protasis or apodosis.

b) Condition contrary to fact (unfulfilled) with pres. or perf. subjunc.: *Ps.* 274, **misereat, si familiam alere possim misericordia;** *Asin.* 593, **si sit domi, dicam tibi;** *Asin.* 188, **si ecastor nunc habeas quod des, alia uerba praehibeas: nunc quia nil habes,** "if you had anything to give. . . : but as you have n't anything"; *Epid.* 331; *Most.* 555; *Pers.* 215; *Bacch.* 635, etc. Of these conditions there are some 15 to 20 cases.

c) Condition contrary to fact with impf. indic.: *Rud.* 379, **quid faceret? | si amabat, rogas quid faceret? adseruaret . . .;** *Men.*

195, **nam si amabas, iam oportebat . . .**; *St.* 130; *Ps.* 286. There are six or eight cases of this kind of condition.

36. *a*) **ne** (**ut ne**) is used in consecutive (result) clauses as well as in final (purpose) clauses: *Capt.* 737, . . . **ita curarier, ne qui deterius huic sit quam quoi pessumest**; *Most.* 390, **ita patrem faciam tuom, non modo ne intro eat, uerum etiam ut fugiat**; *Capt.* 267; *Mil. Glor.* 149; *Most.* 1053.

Prosody.

37. The prosody of Plautus is in some particulars different from the prosody which the student learns from Vergil and Horace, and the first impression received from his versification is of carelessness and license. This impression, however, is incorrect; the departures from recognized usage are few, but the usages, the rules, of versification in the time of Plautus were not so artificial as those of the Augustan age. There are two reasons for this. First, the meters of Plautus were imitated from the Greek meters of the New Comedy, which were less strict than the earlier dramatic meters or the lyric meters which were the models of Horace. Second, the prosody of a word is a part of its pronunciation; and the pronunciation of Latin changed greatly in the century and a half after the death of Plautus, and at all periods the pronunciation of the literary Latin varied considerably from the unregulated utterance of conversation. The peculiarities of prosody in Plautus are therefore not "poetic licenses," but are either survivals of early pronunciation or colloquialisms.

38. Synizesis with the semi-vowels **i** and **u** and with **e** occurs very frequently. So in all forms of **meus, tuos, suos, deus, is**; in **quoius, huius, rei, dies, duas, fui, fuit, ais, ain** (= **aisne**), **ait, eo, eam, eas, eat, eunt** (all from **ire**), **duorum, duellum** (**bellum**), **fuisti**, etc. Compounds which bring two vowels together are regularly shortened by synizesis, **dehinc, proinde, deartuatus, dein, deinde**, etc. In verb

forms **aibam, scibam, audibam,** are regular for **aiebam, sciebam.** But synizesis in most nouns, **filio, gratiis** (later **gratis**), is rare and is confined to the less regular meters.

39. Final **s** was into Cicero's time a lightly sounded letter; it is frequently omitted in inscriptions, and does not make position when the following word begins with a consonant, even in the sixth foot of iambic senarius: **saluŏs sis, estĭs nunc, perdĭs me,** etc. So also **ain** for **ais-ne, satin** for **satis-ne,** etc. For this reason **es, est** unite freely with a preceding word ending in **s**; **sanu's** = **sanus es, potitust** = **potitus est, unicust** = **unicus est, nactu's** = **nactus es,** etc. Examples of these usages may be found in abundance in any play.

40. Either from frequent use or from some weakness in the consonant sounds, **ille, iste, inde, unde, nempe** have the first syllable short; **iste** has a form **ste,** though not in Plautus; in **ille** the double liquid was weak (cf. **olim**); **ĭnde** and **ŭnde** may be due to weakness of the sound of **n,** as **nĕmpe** is certainly to be explained by the weakened pronunciation of **m.**

41. That syncope occurs in Plautus, as in later Latin, is plain, *e.g.*: **discipulina** and **disciplina, poplo** = **populo, poclum** = **poculum, periclum** = **periculum,** but the extent of the usage has not been fixed. Perhaps **iuuentute** in three syllables (cf. **iunior**) **uoluptabilis** in four syllables, **cauillationes** in five syllables; but all of these may be explained, and usually are, by the effect of accent, 46, 47, below.

42. A mute and a liquid never lengthen the preceding vowel in Plautus: **exprŏbra, ăgrum, pătri.**

43. Many inflectional endings, which were shortened under the influence of the accent or for other reasons before the Augustan age, retain in Plautus invariably or occasionally their original long quantity. Thus invariably **ēs,** indic. and impv. from **esse, ōr** in verbs (**uocōr, loquōr**), in nouns (**cautōr, amōr**), in comparatives (**auctiōr**) and in **ecastōr.** The original length of conjugational endings is occasionally retained in the third pers. sing. of the perf. (**uixīt**), of the pres. (**scīt, īt**), of the subjunctive (**sīt, fuāt, uelīt, desiderēt,** etc.), and sometimes in other forms (**erīs, egēt**). There are a few probable cases of **ā** in the nom. of the first decl. (cf. gen. in **-āī**) and in the abl. of the third decl. **-ē** (**sermonē, mortē**). Other early quantities differing from the Augustan usage are **fūit, fūimus; fīeri, fīerem** at the end of a verse (cf. **fīo**);

-ĕrunt in third plu. perf. indic. Most of these occur rarely, and they have a few parallels in Horace and Vergil: **timēt, uelīt, stetĕrunt,** etc.

44. The strongest influence in producing differences between the prosody of Plautus and that of Horace and Vergil was exerted by the accent. The Latin usage which tended to fix the accent upon the penult or antepenult, withdrew from the ultima a preservative force, and expedited the shortening and dropping off of inflectional endings. This process went on during the whole history of the language, but it was much more rapid and extended in the spoken than in the written Latin. For this reason, though he preceded Vergil by a century and a half, Plautus has many more cases of syllables shortened by the accent than any Augustan poet.

45. Iambic words (◡́ —) are frequently shortened to pyrrhics (◡́ ◡), whether the last syllable ends in a vowel or a consonant. So **dŏmĭ, nŏuŏ, nŏuă, bŏnĭ, uĭrĭ**; the imperatives **ăbĭ, tĕnĕ, uĭdĕ, hăbĕ, ămă,** etc.; and before consonants, **dĕdĭn, uĭrŏs, prŏcŭl, părŭm, căpŭt, rŏgăt, sĕnĕx,** etc. In **mihi, tibi, sibi, ubi** the influence of the accent makes the last syllable occasionally short (common) even in classical poetry, and regularly **bĕnĕ, mălĕ.** Examples of this are very common, and in inscriptions the final consonant of some of these words is omitted. But when the word is emphatic and therefore distinctly pronounced the final syllable may preserve its length, **ualē, abī.**

46. In the verse of Plautus the metrical ictus may exert the same influence as the word-accent, when it falls upon the short syllable of an iambic combination. This is most frequent with short monosyllables followed by a long monosyllable or by a word the first syllable of which is long: **ĭ́s ĕst, ắn ĭlle, pŏ́l hĭ́c, quŏ́d ĭ́n manu, pĕ́r hănc, ŭ́t hŭnc, quĭ́s haĕc,** etc.; or with elision, **tĭ́bi ĕrgo, quĭ́a ĭn re, nĭ́si hŭnc**; with longer words, **quŏ́d ĕcbibit, quíd ĕxprobras, ắge ăccumbe, quŏ́d ĭntellexi, măge ĭnmortales, quĭ́d ăbstulisti,** etc.

47. Further, the effect of the ictus is sometimes exerted backwards, so as to shorten a preceding long syllable, when that syllable is itself preceded by a short syllable. Thus **dĕdĭsse éxponendam, sĕd ĭstúc, ĕgo ĕxclúdor, bŏnum ĭngénium, ăd ŭxórem, pĕr ănnónam, ĭn ŏccúlto,**

scio ăbsúrde; in this way are explained quantities like **uŏlŭptárius, càuillátiones, uĕtŭstáte, iŭuĕntúte,** see 41.

It should be noticed that these shortenings by the accent or ictus are confined to iambic combinations, the second syllable of which becomes short when it is immediately preceded or followed by the accent or ictus. That is, ∪́ – becomes ∪́ ∪ and ∪ – ∪́ becomes ∪ ∪ ∪́, but –́ – never becomes –́ ∪ nor does – – –́ become – ∪ –́. The syllable to be shortened must always follow a short syllable.

HIATUS.

48. Hiatus is found in the verse of Plautus under certain conditions for the most part clearly defined:

a) In the diaeresis or caesura of tetrameters, that is, of bacchic and cretic tetrameters and of septenarii and octonarii, whether iambic, trochaic, or anapestic. *Syllaba anceps* also occurs at the same place in the verse, and this shows that the neglect of elision is not a hiatus in the strict sense.

b) Hiatus is allowed in change of speakers, though elision is more frequent, and is excused in a few cases by a strongly marked pause in the midst of a speech: *Pseud.* 31, 79, 448; *Capt.* 139, 152; *Trin.* 185 (?), 432, etc.

c) A monosyllable having a long vowel or a short vowel followed by **m** is usually not elided under the ictus before a word beginning with a short vowel, but is shortened, as **dĭ́ ăment, quĭ́ homo, quǽ ego, nắm ego, tŭ́m eras.** This is called monosyllabic hiatus, and is so frequent that it was evidently not regarded as a hiatus. When the monosyllable is not accented, however, hiatus is very rare.

d) Except under these conditions it is not probable that Plautus regarded hiatus as justifiable. As the whole matter is one of euphony, it is possible that the sounds of the two vowels may sometimes have rendered hiatus less harsh; proper names, which at times excuse certain licenses even in strict versification, may have excused hiatus; there are some indications of hiatus in the caesura of iambic senarius. But no sufficient proof has yet been given of any of these positions, and it is quite certain that the large majority of cases of hiatus in the MSS are due to errors of copyists.

The Captivi.

49. The date of the composition of the Captives is not known, either absolutely or in relation to other plays of Plautus. The Greek original also is unknown, but no war between the Aetolians and the people of Elis can have occurred before the year 314 B.C., when the Aetolians first came into diplomatic relations with the Peloponnesian states.

50. The scene of the play is Aetolia (*nam Aetolia haec est*, 94), which Plautus evidently thinks of as a city, not a country. The action of the play opens in the forenoon (127). The stage probably showed the fronts of two or three houses, but only one (Hegio's) is used in the play. The opening on the left side of the stage led toward the harbor and foreign parts, that on the right toward the forum.

51. Camerarius, the great Plautine scholar of the sixteenth century, says of this play, *inter Plautinas omnes haec et argumento et expositione optima est et elegantissima*, and Lessing called it "das schönste Stück das jemals auf die Bühne gekommen ist." It is almost unique among the plays of Plautus in its characters, its plot, and its general tone. Of the stock figures of comedy given by Apuleius (*Florida*, III. 16, p. 65, Hild.) only the parasite and the father appear. There is no lover, no soldier of fortune, no *leno*, no confidential slave, and no woman's part. The plot involves a deception, but it is a serious deception, not the farcical trickery which forms the basis of most of the plots. The slave-life which sets the tone of other plays is not represented at all. The parts of the *lorarii*, the *puer*, and Stalagmus are entirely subordinate, and while Tyndarus was a slave in Elis he appears in the play as *captiuos* rather than

servus. The action is on the plane of respectable society. There is also a positive note in the play of higher tone than is usual with Plautus. The character and situation both of Hegio and of the two captives approach tragedy, and the self-sacrifice of Tyndarus for the master whom he loved is most admirable. All this belongs, of course, to the Greek original, and Plautus himself calls attention in the prologue and again in the epilogue to the fact that he had found a Greek play of unusual elevation of tone and plot. When Camerarius and Lessing praised the Captives so extravagantly, it was, in reality, the Greek original that they were praising.

Modern critics, however, do not rate the Captives so high. Plautus was by nature and by training a writer of farce and burlesque, who entered with full appreciation into the comedy of slave-life. His special field is in the absurd and short-sighted and impudent trickery practiced by slaves upon their masters. More than half of his plots turn upon such incidents, and it was from them that he drew the comic element which made his plays popular. His very vocabulary was saturated with slang terms for cheating. Now even in the Greek original the deception of Hegio by the captives must have required delicate handling: his grief for the loss of his son was great and his dealing with the captives was generous and frank, and only the most careful treatment by the dramatist would make it possible to represent their deception of him without lowering their character and his and spoiling the play. For such treatment Plautus had not sufficient skill. He confuses the situation with the very different one which he used in other plays, the foolish father cheated of his money by the cunning slave for the benefit of the young lover. Hegio becomes in part the *comicus stultus senex*, chiefly concerned with the humiliation of having been deceived (781 ff.): Tyndarus uses the vocabulary of the

seruulus callidus (266 ff., 516 ff., 534 ff., 662 f.), and Philocrates in a less degree plays the part of the young man who profits by the trickery. If the original play is vulgarized in the hands of Plautus, as it is, and the result falls short of justifying the high praise that has been given to the Captives, it still presents a most interesting illustration of the mingling of different elements; and a careful observation of the play from this point of view will greatly assist the reader toward an understanding of the nature of Latin comedy.

The Trinummus.

An approximation to the date of the Trinummus has been made by Ritschl from the mention of the *noui aediles* (990). This can mean only the aediles who have just entered upon their duties. During the lifetime of Plautus the aediles were inaugurated on the Ides of March; this would suggest that the play was presented at the Megalensian Games in April (Introd. 2). These games were not celebrated with plays before the year 194 B.C. There is, therefore, a reasonable probability that the play belongs to the last decade of Plautus' life.

The Greek original is given in the prologue, the Θησαυρός of Philemon (*floruit* 330 B.C.).

Of the houses which projected from the back wall of the stage one was occupied by Callicles, one by Megaronides, and a third, probably, by Philto (276) and his son Lysiteles. The house occupied by Callicles had belonged to Charmides, and his son Lesbonicus had reserved a lodging in the back part of the house when he sold the property to Callicles (194). The entrance to this lodging is in some passages (1079, 1174 f.) represented as different from the front door of Callicles' house, but in 400 f. Lesbonicus appears through

the front door. In such matters Plautus is frequently inconsistent.

The Trinummus has little of the brilliancy of style and the overflowing humor which characterize the *Bacchides*, the *Pseudolus*, the *Rudens*, the *Miles Gloriosus;* but the central idea of it is very good, there is an unusual variety of characters, and the tone of the whole is consistent. If it has in it less of the natural talent of Plautus than some other plays, it may be said to show a more uniform artistic excellence. It ranks well with plays of the second grade, like the *Aulularia*, the *Menaechmi*, the *Poenulus*.

T. MACCI PLAVTI

CAPTIVI

PERSONAE

ERGASILVS PARASITVS

HEGIO SENEX

LORARII

PHILOCRATES CAPTIVOS

TYNDARVS CAPTIVOS

ARISTOPHONTES CAPTIVOS

PVER

PHILOPOLEMVS ADVLESCENS

STALAGMVS SERVOS

CATERVA

The list of *dramatis personae* is a modern convenience, made up from the headings of scenes in the MSS. The names are all Greek, such as would be borne by persons of the same condition in real life, and for the most part without special meaning. It is possible that Ergasilus = ἐργάσιμος = *scortum*, and Stalagmus was a slave-name.

ARGVMENTVM

C aptúst in pugna | Hégionis fílius,
A liúm quadrimum fúgiens seruos uéndidit.
P atér captiuos cómmercatur Áleos
T antum studens ut natum recuperet,
E t in íbus emit ólim amissum fílium.
I s suó cum domino uéste uersa ac nómine
V t ámittatur fécit : ipsus pléctitur.
E t ís reduxit cáptum et fugitiuóm simul,
I ndício quoius álium agnoscit fílium.

The acrostic arguments were written by a grammarian of the time of the Antonines, when the early comedy was a subject of grammatical study and comment, or less probably at the period of the first Plautine revival, 150–50 B.C. The limitations of the artificial form appear in the awkwardness of the language: **alium** for *alterum*, 2 and 9; **amittatur** for *amitteretur*, 7; the omission of the subject of **amittatur** and of **agnoscit**, 9; and the obscurity of **is**, 8. There is an attempt to imitate the language of Pl., **capteiuei**, **ibus** for *eis*, **ipsus**, **amittere** for *dimittere* (as in prol. 36), **quoius**, perhaps **fugitiuom** and **conmercatur**, though the extent of this imitation in the matter of spelling can only be surmised. There are 39 cases of hiatus in 166 vss. of the acrostic arguments, of which 21 are in the main caesura, in imitation of a supposed usage in Pl. Introd. 48*d*. Besides this there are many corruptions in the MSS., as in vs. 4, which is incomplete. It might be filled out with *gnatum* **captum recuperet** (Brugmann), or **recuperet** *retro* (Schoell), or with *suom*.

PROLOGVS

Hos quós uidetis stáre hic captiuós duos,
Iunctí quia astant, — hí stant ambo, nón sedent :
Hoc uós mihi testes éstis me uerúm loqui.
Senéx qui hic habitat, Hégio, est huiús pater.
Sed ís quo pacto séruiat suo síbi patri,
Id ego híc apud uos próloquar, si operám datis.
Seni huíc fuerunt fílii natí duo :
Altérum quadrimum púerum seruos súrpuit

1. **hos** : attracted into the acc. by **quos** and taken up again in **hi** : *Poen.* 769, *hi, qui . . . conciliauerunt . . ., id nunc his cerebrum uritur ; Ps.* 592, *sed hunc quem uideo, quis hic est?* More frequently used with noun and repeated in *is*, *Capt.* 807, 813, also 110, *istos . . . is ;* very frequent in Pl., and cf. Verg. *Aen.* I. 573, *urbem quam statuo, uestra est.* The captives were upon the stage during the speaking of the prologue, in order that their faces might become known to the audience. They reappear at the beginning of the second act, 195, but are not upon the stage during the first act.

2. **iuncti**, etc., *as to their standing here, chained together, they are — standing, not sitting ;* a joke of the kind called *παρὰ προσδοκίαν*, where the hearer is led to expect a conclusion of the sentence different from that which is given. Frequent in Pl.: *Most.* 253; *Bacch.* 503; *Trin.* 723 ff., and found in later writers. For **iuncti quia astant** there is no precise parallel, but cf. *Capt.* 259, Ter. *Ad.* 35, *ego quia non rediit filius quae cogito!* and other pass. where the *quia*-clause precedes. But the text is quite uncertain.

3. **hoc**, *so far*, but grammatically to be taken with **loqui**.

4. **huius** : Tyndarus; explained by a gesture.

5. **suo sibi**, *his own ;* so 46, 81, *Mil. Glor.* 632, *sua sibi ingenua indoles*, and often.

6. **operam datis**, *give attention ;* either *to listen*, as here, or *to give aid and service.* Cf. 54, 618.

8. **altérum** : a dactylic word with ictus on the short penult is very rare in the stricter meters. A few cases are found in the first foot of the senarius. For **surpuit** = *surrupuit*, cf. 760, from which this vs. was taken, 1011, Hor. *S.* II. 3. 283, *surpite.*

Eumque hínc profugiens uéndidit in Álide
Patri huiusce: iam hóc tenetis? óptumumst.
Negat hercle ille ultimus. accedito.
Si nón ubi sedeas lócus est, est ubi ámbules,
Quando hístrionem cógis mendicárier.
Ego mé tua causa, ne érres, non ruptúrus sum.
Vos quí potestis ópe uostra censérier
Accípite relicuom: álieno uti níl moror.
Fugitíuos ille, ut díxeram ante, huiús patri,

9. **Alide** = *Elide.* Many Doric forms came into the Latin language from the Greeks of southern Italy, and Plautus frequently uses them instead of the Attic forms which he had before him in the original Greek play.

10. The text is metrically incorrect, but the sense is clear. **iam** adds urgency to the question, and is several times used with *tenes, tenetis, do you get this?* **huiusce** is Philocrates.

11. This verse also is incorrect in meter, and is not satisfactory in sense. The speaker apparently pretends that some one in the rear answers the question **iam hoc tenetis?** in the negative. He calls to him to come forward, and as of course no one responds to the invitation, the speaker pretends that it is because there is no vacant space in front, and suggests that the grumbler had better walk out. *ambulare* is properly *to take a walk*, but here ironically used for walking out of the theatre.

13. **mendicarier**, as explained by 14, must mean "to reduce himself to beggary by ruining his voice." Cf. *Poen.* 540, *tua causa nemo nostrorumst suos rapturus ramices; Merc.* 138, 151, etc. This old infin. termination is largely used in Pl., almost always at the end of a senarius or trochaic septenarius, since the long syllables *ārier*, etc., make a good close. In the 3d conj., only verbs with long stem-vowel, like *dīcier*, *dūcier*, take this ending.

14. **ne erres** is halfway between a prohibition and a parenthetical clause of purpose. Such clauses are frequent in Pl. with a verb of thinking wrongly. Cf. the English slang *and don't you forget it.*

15 f. The objector is supposed to have gone out, and the rest of the audience are flatteringly addressed as people of property (*opibus censi*), in contrast to the citizens who had no property (*capite censi*), in order to introduce the joke of 16. — **relicuom** (in four syllables, as always in Pl.), *the rest* of the prologue, spoken of as if it were a sum of money owed to the audience, hence **alieno.** — **nil moror,** *I do not keep, delay*, and so *I do not care for*, either with a direct object, *istos mores*, *Trin.* 297, or with an infin. With a personal object the phrase was used of adjourning the Senate and of discharging one who was on trial.

17. **dixeram**: Introd. 21 *d.*

Domo quém profugiens dóminum abstulerat, uéndidit.
Is póstquam hunc emit, dédit eum huic gnató suo
Pecúliarem, quía quasi una aetás erat.
Hic núnc domi seruit suó patri nec scít pater:
Enim uéro di nos quási pilas hominés habent.
Ratiónem habetis quómodo unum amíserit.
Postquám belligerant Aétoli cum | Áleis,
Vt fít in bello, cápitur alter fílius.
Medicús Menarchus émit ibidem in Álide.
Coepít captiuos cómmercari hic Áleos,
Siquém reperire pósset, qui mutét suom
— Illúm captiuom: hunc súom esse nescit quí domist —
Et quóniam heri indaudíuit de summó loco
Summóque genere cáptum esse equitem | Áleum,
Nil prétio parsit fílio dum párceret:
Recónciliare ut fácilius possét domum
Emít hosce e praeda ámbos de quaestóribus.

18. **dominum**: Plautus uses *erilis filius* for the young master.

19. **is**: the father of Philocrates; **hunc** and **eum**, Tyndarus.

20. **quasi**, *about*; *Most.* 617, *quasi quadraginta*; Ter. *Heaut.* 145, *quasi talenta ad quindecim*; cf. the Italian *quasi*.

22. Brix quotes from Meineke, *τοιοῦτο τὸ ζῆν ἐστιν, ὥσπερ οἱ κύβοι*, from a fragment of the New Comedy. These lines are not quite in place here. See n. after 68.

24. **belligerant**: the historical pres. after **postquam**, as 487, and after *quom*, 282, 887, is frequently found in Pl., and is probably of colloquial origin.

25. **fit**: Introd. 43. Cf. *émīt*, 26, *emīt*, 34.

28. **si**: a condition performing the function of an indirect question; not confined to early Latin, and cf. Engl. *to see if*. — **posset . . . mutet**: *Pseud.* 796, *ut esset, qui coquat*; *Mil. Glor.* 131 ff., *dedi . . ., qui deferat, . . . ut . . . ueniret*; *Bacch.* 352, 689 f., and frequently. The tenses of the indic. vary in the same way. — **qui**: abl., used often in Pl. for all genders (*quo*, *qua*) and both numbers (*quibus*) of the rel., interrog., and indef. pron. Vs. 29 is parenthetic.

30. **indaudiuit** = *inaudiuit*; *in* = *indu*, *endo*, which old form appears in compounds *indutiae*, *indigeo*, *indigena*, *indipiscor*, *industria*; cf. *Mil.* 211, 442, and often.

33. **reconciliare**, *to get again*; *recipit* is used of the same act in 103, and *conciliare* in 131. This is the proper meaning in Pl., not *reunite*, *reconcile*, etc.

Hisce aútem inter sese húnc confinxerúnt dolum,
Quo pácto hic seruos súom erum hinc amittát domum :
Itaque ínter se commútant uestem et nómina :
Illíc uocatur Phílocrates, hic Týndarus,
Huius íllic, hic illius hódie fert imáginem.
Et hic hódie expediet hánc docte falláciam
Et súom erum faciet líbertatis cómpotem :
Eodémque pacto frátrem seruabít suom,
Reducémque faciet líberum in patriam ád patrem
Inprúdens, itidem ut saépe iam in multís locis
Plus ínsciens quis fécit quam prudéns boni.
(Sed ínscientes suá sibi fallácia
Ita cómpararunt ét confinxerúnt dolum
[Itaque hí commenti dé sua senténtia],
Vt in séruitute hic ád suom maneát patrem.
Ita núnc ignorans suó sibi seruít patri :
Homúnculi quantí sunt, quom recógito.)
Haec rés agetur nóbis, uobis fábula.
Sed étiamst paucis uós quod monitos uóluerim.
Profécto expediet fábulae huic operám dare :
Non pértractate fáctast neque item ut céterae,

35. **hisce** : nom. plu. This nom. of 2d declen. occurs in inscriptions (*Minucieis*, *Rufeis*, *heisce magistreis*, *duomuires*, etc.), and in the MSS. of Pl.: *hisce*, *Ps.* 539; *hisce oculis*, *Mil.* 374, etc.

36. **amittat** = *dimittat;* so regularly in Pl., though the meaning *to lose*, *let slip*, is also found, *Amph.* 847. The pronouns in 38 f. were made clear by gesture.

44 f. So Ter. *Hec.* 879 f., *plus hodie boni feci inprudens quam sciens ante hunc diem umquam.*

49. **ad** = *apud*, Introd. 18 *c*.

52. The sense is, 'This story will be acted by us as if it were an actual occurrence, — we shall be dressed like the real people and speak as they would; to you it will be an amusement, a spectacle.'

53. **uoluerim** : potential, Introd. 22. It is the perf. of *uelim*, as *uolui* is frequently used in corrections or in additions to a previous statement ; cf. 344 ; 599.

55. **non pertractate**, *not in the common style*, explained by **neque item ut ceterae** ; the particular points of difference are the freedom from coarseness and the absence of the traditional characters. See Introd. 51.

Neque spúrcidici insunt uórsus immemorábiles:
Hic néque periurus lénost nec meretríx mala
Neque míles gloriósus: ne uereámini,
Quia béllum Aetolis ésse dixi cum Áleis:
Foris íllic extra scaénam fient proélia.
Nam hoc paéne iniquomst, cómico chorágio
Conári desubito ágere nos tragoédiam.
Proin síquis pugnam exspéctat, litis cóntrahat:
Valéntiorem náctus aduorsárium
Si erít, ego faciam ut púgnam inspectet nón bonam,
Adeo út spectare póstea omnis óderit.
Abeó. ualete, iúdices iustíssumi,
Domí duellique duéllatores óptumi.

56. **immemorabiles,** *which should not be spoken*, from the sense of *memorare*, *speak*, *tell*, which is the usual one in Pl.

60. **foris illic extra scaenam**: this kind of pleonasm belongs properly to colloquial style, and is therefore very common in Pl.: *illic ibi*, 1000; *ibidem in Alide*, 26; *pone aedem Castoris ibi*, *Curc.* 481; *tum igitur*, *igitur demum*, etc.; Introd. 10.

61. **paene iniquomst,** *quite unjust*. For this sense of *paene*, cf. *Mil.* 408 f., *paene perdidisti*, . . . *absumptu's paene*; *Rud.* 1204, *nimis paene*; *Aul.* 466, *paenissume*. — **choragio**: the costumes and stage properties suitable for a comedy could not be used for a tragedy. *choragus* is the contractor who provided costumes, *Trin.* 858, and n.; *Curc.* 464.

67. **iudices**: this can be used only in a general way, 'judges of comedy,' for except *Trin.* 706, *uicit tua comoedia*, and a few appeals like the present, there is nothing in the plays or in the *didascaliae* which points to regular contests between different authors, as in Greece.

68. **duelli, duellatores** = *belli*, *bellatores*. So in many inscr. and in old laws. Cf. *duonoro* = *bonorum*, in the second Scipio epitaph, *Duelonai* = *Bellonae*, *S. C. de Bac.*, and *bis* for *duis*.

The prologue cannot be wholly by Plautus. Vs. 12, with the reference to fixed seats, cannot be earlier than 146 B.C., when permanent seats were first introduced. With 12 must go 11–16, and probably 8–10 also. Vss. 21–22 are out of place where they stand, and there is no other place where they fit in well, though Brix puts them after 4. Vss. 46–49 and 50–51 merely condense what is said just before, and 48 is perhaps an interpolation. But the plot is one which requires explanation, and there is no reason for doubting that 1–7, 24–45, 52–68 are from the original prologue. While, therefore, it is impossible to reach certain conclusions in such a mat-

ERGASILVS

PARASITVS

Iuuéntus nomen índidit Scortó mihi,
Eo quía inuocatus sóleo esse in conuíuio.
Scio absúrde dictum hoc dérisores dícere,
At ego áio recte: nám scortum in conuíuio
Amátor, talos quóm iacit, sibi ínuocat.
Estne ínuocatum scórtum an non? planíssume.
Verum hércle uero nós parasiti plánius,
Quos númquam quisquam néque uocat neque ínuocat.
[Quasi múres semper édimus alienúm cibum.]
Vbi rés prolatae súnt, quom rus hominés eunt,
Simúl prolatae rés sunt nostris déntibus.
Quasi, quóm caletur, cócleae in occultó latent,

ter, it is probable that the prologue as we have it contains the work of three persons, — Plautus, the writer of 8–16, and the writer of 46–51.

FIRST SCENE. Ergasilus, the parasite, comes upon the stage from the right. His speech is addressed directly to the audience, with no attempt to keep up the illusion of a soliloquy.

69. **Scorto**: the dat. is usual, though not invariable, with *nomen est, facit*, etc.; *Stich.* 174, *Gelasimo nomen mihi indidit paruo pater*, and a parasite introduces himself, as here, in *Men.* 77, *iuuentus nomen fecit Peniculo mihi.*

70. **inuocatus,** *uninvited*, as applied to the parasite; *invoked*, in the other sense; so *Curc.* 356, the soldier *inuocat Planesium*, his mistress, as he throws the dice. Cf. the puns upon *inuitus* and *inuitare*, *Trin.* 27; *Rud.* 811.

71. **derisores**: not those who had given the name, but rivals of Erg., who derided him out of envy, and against whom the following argument is directed.

74. **planissume**: as a term of strong assent; also *Ps.* 365, Ter. *Phorm.* 771, and this suggests **planius**, 75.

77. This vs. is found also *Pers.* 58 (but *edere* for **edimus**), where it is in place. Here it was written in as a gloss, because it applies to the life of a parasite.

78. **res prolatae**: in the courts and in public business (Cic. *ad Att.* XIV. 5), and the point of the next vs. lies in the formality of the phrase.

80. **quasi**: not with **quom,** but introducing **latent, uiuont.** The use of *quasi* in actual (not imaginary) comparisons is rare except in early Latin; *Asin.* 178, *quasi piscis, itidemst amator; Trin.* 835, *ita iam quasi canes*: *Ps.* 199, *quasi Dircam . . . deuinxere, item ego te*

Suó sibi suco uíuont, ros si nón cadit :
Itém parasiti rébus prolatís latent
In occúlto miseri, uíctitant sucó suo,
Dum rúri rurant hómines quos ligúrriant.
Prolátis rebus párasiti uenátici
Sumús : quando res rédierunt, Molóssici
Odiósicique et múltum incommodéstici.
Et híc quidem hercle, nísi qui colaphos pérpeti
Potís parasitus frángique aulas ín caput,
Vel éxtra portam Trígeminam ad saccum ílicet.
Quod míhi ne eueniat nón nullum perículumst.
Nam póstquam meus rex ést potitus hóstium —

distringam; also without demonstr. — **caletur** : impers. pass., only here and *Truc.* 65, *quom caletur maxume.*

83. **in occúlto** : Introd. 47.

84. **rurant,** which occurs only here and in a quotation from Varro, is chosen for the *figura etymologica* with **ruri.** Cf. Introd. 12.

85 ff. **uenatici** : because they are so thin. — **Molossici** : large and fierce mastiffs, kept as watch-dogs ; cf. Lucr. V. 1063; Verg. *G.* III. 405; Hor. *S.* II. 6. 114. The following words, **odiosici, incommodestici,** are coined as if they were the names of breeds of dogs. — In 86 **quāndō** is a spondaic word in the 2d foot, which is contrary to the usage of Pl. A spondee is common, but a spondaic word in the 2d foot is found only a few times.

89. **potis** : for *potis est, potest.* The fact that *pote, potis* was regularly used with *est* gave it a slight verbal force, so that it could be used alone for *potes, potest,* and *posse.* — **-que** connects the two objects of **perpeti, colaphos** and **frangi aulas** (=*ollas,* cf. *Aularia*). The custom here alluded to, of breaking dishes filled with ashes upon the heads of parasites, was Greek, and is mentioned in fragments of the New Comedy and several times in Pl. (*Pers.* 60; *Curc.* 396; *Amph.* Frag. III.), but not elsewhere in Latin literature.

90. **uel** : intensive, as very often in Pl. — **portam Trigeminam** : this gate, probably named from its triple entrance, was between the Aventine and the Tiber, but it is not known whether **ad saccum** refers to the Roman custom of begging at the gates (*Trin.* 423) or to the occupation of a porter, which Alciphron, III. 7, speaks of as the last refuge of a parasite. — **ilicet** : see 469 n.

92. **postquam** : this is taken up in **nunc,** 98; the parenthetic explanation runs rapidly at first, but leads off into the lament of 96–97, and the thought of 98 does not take up precisely the argument which was begun in 92. — **rex** : as the name of a parasite's patron ; also *Men.* 902; *St.* 455 and used by Hor. *Epist.* I. 7. 37,

Ita núnc belligerant Aétoli cum | Áleis :
Nam Aetólia haec est, íllist captus in Álide
Philopólemus huius Hégionis fílius,
Senís qui hic habitat, quae aédes lamentáriae
Mihi súnt, quas quotiensquómque conspició, fleo, —
Nunc híc occepit quaéstum hunc fili grátia
Inhonéstum, maxume álienum ingenió suo :
Hominés captiuos cómmercatur, sí queat
Aliquem ínuenire suóm qui mutet fílium.
Quod quídem ego nimis quam cúpio fieri ut ímpetret :
Nam ni íllum recipit, níl est quo me récipiam.
Necúllast spes iuuentútis : sese omnís amant.
Ille démum antiquis ést adulescens móribus,
Quoius númquam uoltum tránquillaui grátiis.
Condígne pater est eíus moratus móribus.
Nunc ád eum pergam. séd aperitur óstium,
Vnde sáturitate saépe ego exii ébrius.

of Maecenas. — **est potitus hostium** : from the active *potio, to bring one into the power of a person or thing*, with acc. and gen.; *Amph.* 178, *eum nunc potiuit pater seruitutis :* more often in pass. as here, 144; 762; *Epid.* 532; 562, all with *hostium*.

99. **inhonestum** : *i.e.*, the trading in slaves. To buy for one's own use was, of course, not discreditable.

102–107 in the MSS. and in the vulgate text are placed after 125.

102. **nimis** : intensifying **quam**; also *Most.* 511, *nimis quam formido ; Truc.* 468; so *nimis quam, ualde quam, sane quam* in familiar style.

104. **neculla** = *nulla*, cf. Introd. 20 *c*.

106. **uoltum tranquillaui** : the same figure is used with *tranquillus*, 865 and often. — **gratiis**, *for mere thanks ;* causal abl. The word is in three syllables, as always in Pl. and Ter. Cf. *ingratiis*, *Amph.* 371.

107. **moratus moribus** : to be taken together, expressing a single idea, which is modified by **condigne** ; 'the father's character is such as you might expect (**condigne**) from the description of the son.'

109. **saturitate ebrius** : not literally; the parasite cares chiefly for food in plenty, not for drink.

HEGIO SENEX — LORARIVS — ERGASILVS PARASITVS

HE. Aduórte animum sis tu : ístos captiuós duos
Herí quos emi dé praeda a quaestóribus,
Is índito caténas singulárias,
Istás maiores quíbus sunt iuncti démito.
Sinito ámbulare, sí foris si intús uolent :
Sed uti ádseruentur mágna diligéntia.
Libér captiuos áuis ferae consímilis est :
Semél fugiendi sí datast occásio,
Satis ést — numquam postílla possis préndere.
LOR. Omnés profecto líberi lubéntius
Sumus quám seruimus. HE. Nón uidere ita tú quidem.

SECOND SCENE. Hegio comes out of his house, speaking to the *lorarius* (from *lora*, leathern thongs for binding or scourging) who had charge of the captives. Ergasilus stands at one side and is not noticed till he speaks, 129 ff.

110. **sis** = *si uis*, as *sultis* = *si uoltis*, 919; often used with impv., making it somewhat less abrupt but more impressive. Transl. *please* or *will you?* — **tu**, without the name, is informal, and is often used in addressing a slave or inferior.

112 f. **is** = *iis*. Plautus uses only *i* and *ei*, *is* and *eis*, not *ii*, *iis*. — **singularias** : *i.e.*, which would bind each captive separately (cf. 357, where the iron band about the neck is removed), in contrast to the **maiores** which had bound them together. — **iuncti** : so B D. The other MSS. and all edd. before Schoell have *uincti*.

114 f. **sinito . . . uolent**: cf. Introd. 23 *a*. — **si . . . si** : the disjunctive idea, for which Plautus always uses *si . . . siue*, is implied in the whole thought but not expressed. — **adseruentur** : jussive subjunc. with **uti** ; *Trin.* 348, *bene si amico feceris, ne pigeat fecisse : ut potius pudeat, si non feceris*, where *ne pigeat* and *ut pudeat* are exactly parallel ; *Pers.* 152, *sed . . . autumet : et ut adflaet, quom ea memoret ; Rud.* 1031, *ut abeas, rudentem amittas, mihi molestus ne sies ;* cf. Introd. 33 *d*. This usage is often wrongly explained by an ellipsis.

120 ff. **ita** : in pred., cf. Introd. 20 *a*. The meaning is 'Your conduct does not show any great desire to be free, since you are not saving money to purchase your manumission.' — *dare* in three senses; **quod dem,** the purchase-money, **mene dem in pedes,** *to run away* (cf. *se in fugam dare, se in uiam dare,* and so **dederis,** 122); **dem,** 122, suggests *malum dare, malam rem magnam dare, to punish.*

LOR. Si nón est quod dem, méne uis dem ipse ín pedes?
HE. Si déderis, erit extémplo mihi quod dém tibi.
LOR. Auis mé ferae consímilem faciam, ut praédicas.
HE. Ita ut dícis: nam si fáxis, te in caueám dabo.
Sed sátis uerborumst: cúra quae iussi átque abi.
Ego íbo ad fratrem ad álios captiuós meos:
Visám ne nocte hac quíppiam turbáuerint.
Inde mé continuo récipiam rursúm domum.
ERG. Aegrést mi hunc facere quaéstum carcerárium
Proptér sui gnati míseriam miserúm senem.
Sed si úllo pacto ille húc conciliarí potest,
Vel cárnuficinam hunc fácere possum pérpeti.
HE. Quis hic lóquitur? ERG. Ego, qui tuó maerore máceror,
Macésco, consenésco et tabescó miser:
Ossa átque pellis súm † miser macritúdine.

123. **ut praedicas**, *to follow your suggestion*, in 116. Introd. 33 *a*.

124. **ita ut dicis**, *just so*, *i.e.*, "I will follow your idea and shut you up in a cage," continuing the construction of 123. — **faxis**: a perf. subjunc. form which occurs frequently in Pl. (*faxim*, *dixim*, *induxim*, *amassim*, *seruassim*, *prohibessim*, with *ss* in 1st and 2d conj.) but in later Latin only in *faxim* and *ausim*. The corresponding indic. is *faxo*, *amasso*, *prohibesso*, used as a fut. or fut. perf. and so far regarded as an independent verb that it forms an infin. in a few cases, *reconciliassere*, 168; *impetrassere*, *Mil.* 1128. These appear to be formed on a sigmatic aorist stem, but the explanation of them is not very certain.

125. **abi**: at this point or while Hegio speaks, 126–128, the *lorarius* goes into the house to take off the heavier chains.

127. **quippiam**: acc. of compass and extent; Introd. 16 *a*; cf. *Most.* 1031, *numquid Tranio turbauit?*

129. **carcerarium**: *i.e.*, in buying captives, with derogatory effect.

132. **uel carnuficinam . . . perpeti**: *i.e.*, he would try to bear it if Hegio took up even the hangman's trade.

133 ff. This is the emphasis of colloquial language, exaggerated for comic effect. Brix quotes *Stich.* 215, *prae macrore adeo miser atque aegritudine consenui*, also spoken by a parasite, and *Aul.* 564, *ossa ac pellis totust: ita cura macet.* Cf. also Hor. *Epod.* XVII. 22, *ossa pelle amicta lurida.*

Neque úmquam quicquam mé iuuat quod edó domi :
Forís aliquantillum étiam quod gusto, íd beat.
He. Ergásile, salue. Erg. Dí te bene ament, Hégio.
He. Ne flé. Erg. Egone illum nón fleam? egon non défleam
Talem ádulescentem? He. Sémper sensi fílio
Meo te ésse amicum et íllum intellexí tibi.
Erg. Tum dénique homines nóstra intellegimús bona,
Quom quae ín potestate hábuimus ea amísimus.
Ego póstquam gnatus túos potitust hóstium
Expértus quanti fúerit nunc desídero.
He. Aliénus quom eius incómmodum tam aegré feras,
Quid mé patrem par fácerest quoi illest únicus?
Erg. Aliénus? ego aliénus illi? aha, Hégio
Numquam ístuc dixis néque animum induxís tuom :
Tibi ille únicust, mi etiam único magis únicus.
He. Laudó malum quom amíci tuom ducís malum.
Nunc hábe bonum animum. Erg. Éheu. | huic illúd dolet,

137. **foris** and **aliquantillum** belong to the whole sentence, but I should take them more closely with **quod gusto** than with **id beat**, as Brix construes. — **aliquantillum** : only here in Pl., but cf. *quantillum*, 193 and often. — **beat** : rare in class. Lat. except in ptc. *beatus*. The whole is a mere bid for an invitation to dinner.

139. **egone . . . egon** : in such a second question *-ne* may be expressed or omitted. This is a repudiating question with subj., repeating a previous impv.; *Most.* 633, *dic te daturum. | egon dicam dare?* *Ps.* 1327, *simul mecum i potatum | egone eam?*

142. Brix calls attention to the moralizing tone of comedy; cf. 165; 200; 255; 304; 358; 583; 690; 741; it is especially common in this play.

146. **quom . . . feras**: the subj. is due to the infin. **me facere**; Introd. 29 *c*.

149. **dixis, induxis** : in prohibition; Introd. 23 *b*. For form, see n. on *faxis*, 124.

150. **unico magis unicus**: cf. *Curc.* 551, *stultior stulto*; a form of colloquial exaggeration.

151. **quom . . . ducis** : Introd. 29 *a*.

152. **habe bonum animum** : the reasons given in 167 are here

Quia núnc remissus ést edendi exércitus.
He. Nullúmne interea náctu's, qui possét tibi
Remíssum quem dixti ímperare exércitum ?
Erg. Quid crédis ? fugitant ómnes hanc prouínciam.
[Quoi obtigerat postquam captus est Philopolemus tuus.]
He. Non pól mirandumst fúgitare hanc prouínciam.
Multís et multigéneribus opus ést tibi
Milítibus : primumdum ópus est Pistorénsibus,
Eorúm sunt aliquot génera Pistorénsium,
Opus Pániceis est, ópus Placentinís quoque,
Opus Túrdetanis, ópust Ficedulénsibus,
Iam máritumi omnes mílites opus súnt tibi.
Erg. Vt saépe summa ingénia in occultó latent :

interrupted by Erg. For hiatus, see Introd. 48 *b*.

From this point to the end of the scene the speakers are confused in the MSS., and the words are such that they might, with slight changes, be given either to Erg. or to Hegio. **huic**, 152, must be supposed to be explained by a gesture, and the sense would be, (Heg.) 'Keep up a good heart.' (Erg.) 'Alas! it is not my heart but my stomach (**huic**) that aches.' This is somewhat forced, but giving **huic . . . exercitus** to Heg. (so the MSS.) introduces still more serious complications. On the other objection, that the jokes are not suited to the character of Hegio, see Introd. 51.

153. **remittere exercitum** and **imperare exercitum** : the technical terms for disbanding an army and for assuming command. For the metaphor, see Introd. 11.

160 ff. The names of troops pun upon names of articles of food and names of towns : **Pistorensibus** from *pistor* (miller, baker) and *Pistoria* in Etruria, **Placentinis** from *placenta* and *Placentia* on the Po, **Turdetanis** from *turdus* and perhaps a Spanish tribe whose name might have become known through the military operations during the Second Punic War. The geographical reference of **Paniceis** (*panis*) and **Ficedulensibus** (*ficedula*, a small bird) can only be guessed at. The last vs., of course, refers to fish.

164. **milites opus sunt** : the predicate use of *opus* is probably the original one (cf. *Most.* 412, *id uiri doctist opus*). The instrumental abl. (160; 225; *Most.* 251) is more common and was perhaps formed on the analogy of the abl. with the verbal noun *usus* (*Amph.* 505; *Ba.* 706 f.; *Trin.* 503 f.). Plautus has also after *opus* the infin. (*Pers.* 584), the acc. and infin. (*Ba.* 989), the subjunc. with *ut* (*Truc.* 500) and without (*Merc.* 1004), and possibly the acc. (cf. *Truc.* 902 ff. with *Ps.* 385).

Hic quális imperátor nunc priuátus est.
He. Habe módo bonum animum. nam íllum confidó domum
In hís diebus mé reconciliássere.
Nam eccum híc captiuom aduléscentem intus Áleum
Prognátum genere súmmo et summis dítiis :
Hoc íllum me mutáre confidó pote.
Erg. Ita dí deaeque fáxint. sed num quó foras
Vocátus es ad cénam? He. Nusquam quód sciam.
Sed quíd tu id quaeris? Erg. Quía mist natalís dies:
Proptérea a te uocári ad te ad cenám uolo.
He. Facéte dictum : séd si pauxilló potes
Conténtus esse. Erg. Né perpauxilló modo :
Nam istóc me adsiduo uíctu delectó domi.
He. Age sís roga. Erg. Emptum : nísi qui meliorem ádferet
Quae mi átque amicis pláceat condició magis,
Quasi fúndum uendam, meís me addicam légibus.

166. **priuatus**: a mere citizen, instead of being a general.

168. **his**: with a word of time *hic* refers to a period beginning or ending with the present; *Ps.* 9, *hos multos dies*, up to the present; *Ps.* 316, *in hoc triduo*, *within three days from this time*. — **in**: Introd. 18 *d*. — **reconciliassere**: see 124 n.

171. **hoc**: abl., cf. *qui*, 28. — **pote**: for *pot-esse*, *posse*; cf. 89 n.

174. Ballio in the Pseudolus celebrates his birthday by a dinner party. Here the allusion is invented in order to introduce the inverted invitation of the next line.

176. **facete dictum**, *a neat turn*. This comment implies an acceptance of Hegio's offer of his company for dinner. — **pauxillo**: abl. with **contentus**.

177. **ne . . . modo**, *only not with very little*; *Pers.* 446, *at ne propalam*; Ter. *Adelph.* 835, *ne nimium modo*.

179. The profession of Ergasilus is the making of dinner engagements, and Hegio, therefore, proposes a formal bargain (*stipulatio*). In such a bárgain the seller asked (*rogare*) the buyer *dabisne mi . . . ?* naming the price, and the buyer answered *dabo*. Here Ergasilus, selling himself for a dinner, should ask the question, but in his impatience he uses the shorter phrase of an auctioneer (**emptum . . . magis** and **addicam**, *knock down*) and closes the bargain at once. In *Stich.* 193–233 a parasite proposes to sell his jokes at auction.

He. Profúndum uendis tú quidem, haud fundúm mihi.
Sed sí uenturu's, témperi. Erg. Em, uel iam ótiumst.
He. I módo, uenare léporem : nunc ictím tenes :
Nam méus scruposam uíctus commetát uiam.
Erg. Numquam ístoc uinces me, Hégio : ne póstules :
Cum cálceatis déntibus ueniám tamen.
He. Aspér meus uictus sánest. Erg. Sentisne éssitas ?
He. Terréstris cenast. Erg. Sús terrestris béstiast.
He. Multís holeribus. Erg. Cúrato aegrotós domi.
Numquíd uis ? He. Venias témperi. Erg. Memorém mones.
He. Ibo íntro atque intus súbducam ratiúnculam,

182. **profundum** : for *uentrem*, with pun on **fundum**.

184 ff. The hare is the *melior condicio* of 179 f., the weasel the small and tough dinner of Hegio. Cf. the proverb about the hare, Ter. *Eun.* 426. The next vs. is less clear: 'My food (way of living) goes over a stony road'; but we should expect 'my guest has a hard road to travel,' and so it is taken by Erg. in his answer, 'I will come with my teeth well shod, to suit your rough road.' This is the carelessness of conversation, in which the figures are not scrutinized closely if they correspond in a general way to the idea to be illustrated. — **postules** (186), *expect; postulo* is very common in this weakened sense in Pl. and Ter.; *Capt.* 717; 739; *Ps.* 101; 378, etc. See also Cic. *in Caecil.* 34; *ad Fam.* XI. 28. 4.

188. **sane,** *I acknowledge*, that is, 'you are quite right to have your teeth shod, for my way of living is rough.'

189. **terrestris cena,** *a dinner of herbs*, of products of the soil, without meat; in **terrestris bestia** the meaning is turned to *land animal*. Pork in various forms was a favorite meat of the time of Plautus. Cf. 903 ff.

191. **numquid uis?** This *formula abeundi* occurs in various forms, *numquid aliud?* 448, *numquid me aliud?* etc., as a polite way of expressing an intention of going away, and continued in use as late as the time of Horace (*S.* I. 9. 6). It was regularly answered by *recte* or *ualeas* (Donatus on Ter. *Ad.* III. 3. 78), but sometimes, as here, by a request; *ut . . . redeas*, 448. — **memorem mones** : a common saying, like *currentem incitare, actum agere*. Erg. goes off by the right-hand exit to the forum.

192. **ratiunculam, quantillum**: the diminutive forms are used without diminutive sense. Cf. the colloquial use of frequentatives for the simple verb.

Quantíllum argenti mi ápud tarpezitám siet.
Ad frátrem quo ire díxeram, mox íuero.

LORARII CAPTIVI (PHILOCRATES TYNDARVS)

LOR. Si di ímmortales íd uoluerunt uós hanc aerumnam éxsequi,
Decet íd pati animo | aéquo : si id faciétis, leuior lábos erit.
Domi fuístis credo líberi :
Nunc séruitus si euénit, ei uos mórigerari mós bonust
†Eamque et erili império ingeniis uóstris lenem réddere.
Indígna digna habénda sunt erus quaé facit.
CAPT. Oh óh oh.
LOR. Éiulatióne haud opus est : †multa oculis multa miraclitis.
In ré mala animo sí bono utare, ádiuuat.
TYN. At nós pudet quia cúm catenis súmus. LOR. At pigeat póstea

193. **tarpezitam**: the form is from the dialect of southern Italy, in which metathesis of ρ is frequent, e.g., *bardus*, *βραδύς*. References to the guild of bankers are frequent in Pl., *Curc.* 377; *Pers.* 435; *Ps.* 296; the business was carried on somewhat as at present.

194. **ire dixeram**: Introd. 24 *a*, *b*; 21 *d*. Hegio goes into his house.

THIRD SCENE. A *canticum*; Introd. 4. The *lorarii* bring Philocrates and Tyndarus out of Hegio's house, in chains but not fastened together. In parts of this scene, also, the speakers are not rightly marked in the MSS.

195. **aerumnam exsequi**: so *Ps.* 995, *mortem exs.*; *Trin.* 686, *egestatem exs.*; Cic. *ad Att.* IX. 12. 1, *fatum exs.*

196 f. The meter is hard and there is an unexplained hiatus after **animo**. — **lăbŏs, domĭ**: see Introd. 46, 47; and for **fuistis** in two syllables, 38.

198. **morigerari** = *morem gerere*, 'to submit'; **mos** is intentionally repeated.

199. **eam** (*seruitutem*): the object of **reddere**, but the first part of the verse is confused in the MSS. There should be an adj. (*duram*, Brix, or *grauem*) to correspond to **lenem**; **erili imperio** would go with this adj.

201 is hopelessly confused in the MSS.

202. Cf. *Ps.* 452, *bonus animus in mala re dimidiumst mali.*

203. **pudet . . . pigeat**: cf. *Trin.* 345. — **quia**: Introd. 32. — **cum catenis**: Introd. 18 *b*.

Nóstrum erum, sí suos éximat uínculis
Aút solutós sinat quós argento émerit.
TYN. Quid a nobis metuit ? scimus nos
Nóstrum officiúm quod est, sí solutós sinat.
LOR. At fugam fingitis,
Sentio quam rem agitis.
TYN. Nos fúgiamus ? quo fúgiamus ? LOR. In pátriam.
TYN. Apage, haud nos íd deceat
Fugitíuos imitari. LOR. Ímmo edepol, si erít occasio,
haud dehórtor.
TYN. V́num exoráre uos sínite nos. LOR. Quíd-
nam id est ?
TYN. V́t sine hisce árbitris
Atque uobis nobis detis locum loquendi.
LOR. Fíat. abscédite hinc : nós concedámus huc.
Séd breuem orátionem íncipisse.
TYN. Em, istuc mihi certum erat : concede huc.
LOR. Abite ab istis. PHIL. Obnoxii ambo

206 *a*. **quĭd ā nobis** : Introd. 46. — **scimus . . . est** : Brix compares *Ps.* 460, *decet innocentem qui sit atque innoxium seruom superbum esse ;* this is colloquial fulness of expression.

209. **erīt** : Introd. 43.

210. **uos, nos** : the order is peculiar (Introd. 19 *a*), but cf. *Epid.* 327 f., *numquam inridere nos illum inultum sinam seruom hominem.*

211. **hisce arbitris** : other *lorarii* (or possibly the servants of the house, as Brix understands the passage) who were present on the stage. Cf. 456, 657, and esp. 254, *custodiis circummoeniti sumus.*

212. **uobis** : the *lorarii* immediately engaged in guarding the captives.

213. **fiat,** *it shall be done ;* so *Asin.* 39, *despuas.* || *fiat ; geratur mos tibi ; Men.* 158, *concede . . .* || *fiat*, and often. The subjunc. has little more than a future force. — **abscedite** : to the captives. — **nos** : the *lorarii.*

214. **incipisse** : impv. of *incipisso ;* cf. 802. The word is found only in Pl.

215 *a*. **em** : a demonstrative particle, properly acc. of *is*, very frequently used in Pl., esp. in connection with demonstr. pron. (*em, istis ; em, ab hoc ; em, illic*, etc.) or to emphasize any demonstrative idea in a verb or with an acc. of exclamation ; *Capt.* 859, 570.

215 *b*. **abite** : to the other *lorarii.* — **istis** : Tyn. and Phil. — **obnoxii,** *under obligation.*

Vóbis sumus própter hanc rém, quom, quae uólumus nos,
†Cópia est ea fácitis nos cómpotes.
Sécede huc núnciam, sí uidetúr, procul,
Ne árbitri dícta nostra árbitrarí queant
Neú permanét palam haec nóstra fallácia.
Nám doli nón doli súnt, nisi astú colas:
Séd malum máxumum, si íd palam próuenit.
Nam sí erus tu mi es átque ego me tuom ésse seruom assímulo,
Tamen uíso opust, cautóst opus, ut hoc sóbrie sineque árbitris
Accúrate agátur, docte ét diligénter.
Tanta íncepta rés est: haud sómniculóse hoc
Agéndumst. TYN. Ero út me uolés esse. PHIL. Spéro.
TYN. Nam tú nunc uidés pro tuó caro cápite
Carum ófferre me meum capút uilitáti.

217. The text is entirely uncertain, but the general sense is clear: 'We are both under obligation to you for this, that you give us the opportunity (**facitis nos compotes**) of saying to each other what we wish' or 'of doing what we wish.' The words are addressed to the *lorarii.*

218. **nunciam** = *nunc* + *iam*: always in three syllables in Pl., as is *quoniam*. [Also explained as a lengthened form of *nunc*.]

219. **arbitrari**, *to overhear*, *to see*, an early and probably original sense: *Aul.* 607, *hinc ego potero quid agant arbitrarier.*

222. **id**, *it*, *the matter*. So *Ps.* 279; *Aul.* 109; *Trin.* 153, of a sum of money, and not infrequently with general reference, as pronouns are used in an uninflected language.

225 f. **uiso, cauto**: abl. of ptc. with **opus**; see 164 n. — **docte** (*doctus*), *cunningly*: extremely frequent in Pl. to describe the tricks which are the basis of the plots. It is no doubt a slang use. On the alliteration, see Introd. 12.

227. **tanta** gives a causal force to this sentence, exactly as *ita* would (Introd. 26 *d*).

230. **offerre . . . uilitati**: so *leto caput offerre*, Lucr. III. 1041. The somewhat forced figure in **uilitati** ('expose to the danger of being held cheap,' 'treated as of little value') is suggested by **caro, carum** in the double sense of *precious* and *expensive*. Cf. 494 with *Mil. Glor.* 735.

PHIL. Scio. TYN. Át memento scíre, quando id quód uoles habébis.
Nam fere maxuma pars morem hunc homines habent: quod sibi uolunt,
Dum id impetrant, boni sunt: sed id ubi iam penes sese habent,
Éx bonis péssumi et fraúdulentíssumi
Fíunt. nunc út mihi té uolo esse aútumo.
PHIL. Quód tibi suádeam, suádeam meó patri.
Pól ego si te aúdeam meúm patrem nóminem:
Nám secundúm patrem, tú's pater próxumus.
TYN. Aúdio. PHIL. Et proptérea saepiús ted ut memíneris moneo:

232. **fere maxuma pars . . . homines**, *almost all men*. **fere** is used with **maxuma** as it is used frequently with numerals. The apposition of **maxuma pars** and **homines** is an instance of parataxis (Introd. 26) in noun construction, instead of *max. pars hominum*. But the verse is unmetrical, and it is possible that **maxuma pars** is a gloss upon **fere**.

236. **nunc**, etc.: 'Now I will tell you how I wish you to act toward me.' — **ut**: in pred., see Introd. 20 *a*. — **autumo**: pres. for fut., Introd. 21 *a*. Before Tyndarus could describe the conduct he desired, the opposite of that described in 232 ff., Philocrates breaks in with assurances of his sincerity and then passes on to further urgings and directions.

237 ff. The sense is, ('Your reminder that I should owe you much is well-founded, but) I would not persuade [potential] you to do anything which I would not persuade my dearest friend to do, or even my own father. In fact, I might, if I chose, properly call you my father, for next to my father you have been most like a father to me.' — **audeam**: in the earliest sense, 'wish, choose'; see n. on 662. The condition is an ideal or general one referring to the future, not the condition contrary to fact, described in Introd. 35 *b*.

240. **ted**: the final *d* is the old ending of the abl. sing., found with nouns (*Gnaiuod* = *Gnaeo*, *in poplicod* = *in publico*, *de senatuos sententiad* = *de senatus sententia*) and with pronouns. It had passed out of common use in the time of Plautus except in *med*, *ted*, *sed*, which by a confusion of forms were sometimes used for the acc. as well as for the abl.

240 ff. 'And because I am sure that my request is justifiable [**propterea** refers to 237–239], I warn you not to forget that I am now not the master but the slave. [**non ego . . . sum** is logically the object of **memineris**; Introd.

Nón ego erus tibí, sed seruos súm. nunc obsecró te hoc unum :
Quóniam nobis di ímmortales ánimum ostenderúnt suom,
Vt qui erum me tíbi fuisse atque ésse conseróm uelint,
Quom ántehac pro iure ímperitabam meó, nunc te oro pér precem,
Pér fortunam incértam et per mei te érga bonitatém patris,
Pérque conseruitiúm commune quód hostica euenít manu,
Né me secus honóre honestes quám quom seruibás mihi,
Atque ut qui fuerís et qui nunc sís meminisse ut mémineris. 248
TYN. Scío quidem me te ésse nunc et te ésse me.
PHIL. Em istuc sí potes
Mémoriter meminísse, inest spes nóbis in hac astútia.

26 *a. f.*] Now I make this one request: in remembrance of our former friendly relation and of the uncertainty of fortune I beg you [oro repeats **obsecro**] to obey me still and to show your respect for my authority by remembering that you are now, for the purpose of carrying out our stratagem, the master and I am the slave.' The confusion of thought is due largely to the somewhat forced idea, 'Obey me, your master, by pretending to be my master.' For a different view, see Langen, *Plaut. Stud.* 272 ff.

243. **fuisse**, *have ceased to be*; so 516, *Ps.* 311, *ilico uixit amator*, 'has come to the end of life,' and the well-known *fuimus Troes*, *fuit Ilium*.

248. **ut . . . ut**: so in colloquial Engl. *that* is often unnecessarily repeated. *Aul.* 792 f., *optestor ut, si quid . . . peccaui, ut ignoscas*; *Ps.* 580; so *prius quam . . . prius*, *Ps.* 524.

250. **memoriter**, *exactly*. This meaning is the prevalent one in Pl. and may be connected with the regular use of *memorare* = *say*, *tell*. Cf. *Amph.* 417, *memorat memoriter*, *he tells exactly*, *word for word*.

HEGIO	PHILOCRATES	TYNDARVS
SENEX	ADVLESCENS	SERVOS

HE. Iam égo reuortar íntro, si ex his quaé uolo exquisíuero.
V́bi sunt isti quós ante aedis iússi huc producí foras?
PHIL. Édepol tibi ne in quaéstione essémus cautum intéllego:
Íta uinclis custódiisque círcummoeníti sumus.
HE. Quí cauet ne décipiatur, uíx cauet quom etiám cauet:
Étiam quom cauísse ratus est, saépe is cautor cáptus est.
Án uero non iústa causast, út uos seruem sédulo,
Quós tam grandi sím mercatus praésenti pecúnia?

FOURTH SCENE. Hegio comes out of his house, speaking the first line to some one within the house, the second to the *lorarius*. He makes inquiries of the captives concerning his son, and they practice upon him the deceit which they had planned in the preceding scene.

251. It is not necessary to reconcile this vs., *I will come back into the house in a moment*, with the length of the scene or with the different plan in 457 ff. These words are put in only to give naturalness to Hegio's entrance upon the stage. — **his**: because he supposed they would be near the house. — **isti** (252): because he did not at once see them.

252. **huc produci**: not exactly the command given in 114 f., but Plautus is not careful to be consistent in small matters. The exaggeration of 254 is natural in the circumstances.

253. **tibi**: properly with **in quaestione essemus**, *that you should not have to look for us*; so after *uide*, *caue*, *Pers.* 51; *Ps.* 663; *Cas.* 530; with *mora*, *Trin.* 278; *exspectatione*, *Mil.* 1279, *have to wait.* Verbal force of noun; cf. Introd. 13 *b*.

254. **moeniti** (so MSS. here) = *mūniti.* Cf. *oino ploirume* = *unu* (*m*) *plurimi* in the second Scipionic epitaph, *comoinem* (*communem*) *oinuorsei* (*uniuersi*) in the *S. C. de Bac.*, and also *moenia* and *poena*, *poenire*, all early spellings which pass into the later *ū*.

255 f. These vss. would have special point, since the spectators were already prepared to see Hegio deceived. This is an old device upon the Greek stage. For the sentiment, cf. Publil. Syrus, 116, *caret periclo qui etiam cum est tutus cauet.*

258. **praesenti pecunia**: *praesens* is a frequent term in money

PHIL. Néque pol tibi nos, quía nos seruas, aéquomst uitio uórtere
Néque te nobis, sí abeamus hínc, si fuat occásio.
HE. V́t uos hic, itidem íllic apud uos méus seruatur fílius.
PHIL. Cáptus est? HE. Ita. PHIL. Nón igitur nos sóli ignaui fúimus.
HE. Sécede huc tu : nám sunt quae ex te sólo scitarí uolo,
Quárum rerum té falsilocum míhi esse nolo. PHIL. Nón ero,
Quód sciam : siquíd nescibo, id néscium tradám tibi.
TYN. Núnc senex est ín tostrina, núnc iam cultros ádtinet.
Ne íd quidem, inuolúcrum inicere, uóluit, uestem ut ne ínquinet.

transactions for immediate payment, 'cash down.' Cf. *argentum praesentarium*, *Most.* 361.

259. **quia**, *that;* Introd. 32. — **uitio uortere**, *to blame you;* so *Mil.* 1350, *ne quis tibi istuc uitio uortat; Epid.* 108, etc.

260. **fuat, fŭimus** (262): reminders of the lost *fuo;* cf. *fore, forem*.

262. **ignaui**: *i.e.*, disgraced by capture. — **fŭimus**: Introd. 43.

263. Schoell supplies **tu**, addressed to Philoc., who has been the spokesman thus far. Tynd. remains apart, overhearing and commenting upon the conversation.

264. **rerum . . . falsilocum**: see Introd. 14 *a*.

265. **nescium**, *unknown;* so *Rud.* 275, *in locis nesciis*, a passage quoted by Aulus Gellius, IX. 12. 21, with the comment, *nescius quoque dicitur tam is qui nescitur quam qui nescit.* Cf. *caecus, surdus dubius*.

266. **tostrina** = *tonstrina;* so the weak *n* is omitted before *s* in *mostrare* (= *monstrare*), *cosol* (= *consul*), *cesor* (= *censor*), etc., in MSS. and inscriptions. — **senex est . . . adtinet** (*Philocrates*): the change of subject is colloquial and not infrequent in Pl., *e.g.*, *Ps.* 57 f. — **cultros**, *shears*, and so plu. The figure in this and the following vss. is one of many for cheating; so *Bacch.* 242, *tondebo auro usque ad uiuam cutem*, and in supposed Wall Street slang, 'to shear the lambs.'

267. **ne id quidem**: after **uoluit**, anticipating the infin. **inicere**. The meaning is, 'He is in such a hurry to shear him that he does not stop to put on the towel.' — **ut ne**: Introd. 36.

Séd utrum strictimne ádtonsurum dícam esse an per péctinem,
Néscio : uerúm si frugist, úsque admutilabít probe.
He. Quíd tu ? seruosne ésse an liber máuelis, memorá mihi.
Phil. Próxumum quod sít bono quodque á malo longíssume,
Íd uolo : quamquám non multum fuít molesta séruitus
Néc mihi secus erát quam si essem fámiliaris fílius.
Tyn. Eúgepae, Thalém talento nón emam Milésium :
Nám pol ad sapiéntiam huius nímius nugatór fuit.
Ʋ́t facete orátionem ad séruitutem cóntulit !

268. **utrum . . . -ne . . . an**: this occurs six times in Pl. in direct questions ; **utrum** has almost its proper meaning, *which of two.* — **dicam** : almost like Engl. 'but whether I am to think that he will . . .' ; it is inserted in certain forms of question (*quis*-questions, direct or indirect, depending upon *nescio*, and indirect disjunctive questions with *nescio*) as a fuller expression of uncertainty. Cf. 533, 541, and *quid uis reddam ?* — **strictim** : *i.e.*, *shave* with a razor. — **per pectinem** : trim the beard with shears over a comb.

269. **frugi** : *i.e.*, if he is wise, if he makes good use of his opportunity. — **usque** : absolute, 'thoroughly'; *Poen.* 701, *replebo usque ; Bacch.* 1095, *is me scelus auro usque attondit ;* Hor. *S.* I. 2. 65, *usque superque ;* with *admutilare*, *Mil.* 768. — **probe**, *first-rate ;* a very common use of this adv. in Pl. The whole is a bit of slang, *he will give him a thorough good shearing.*

270. **quid tu ?** an introductory question, to call attention to the question which is to follow. So *Ps.* 610, *quid tu ? seruosne es an liber ?* and with other pronouns, 279, or nouns, 281, 282. No definite verb is to be supplied. Transl. *What about you ? How is it with you ?* — **memora**, *tell me*, the usual sense in Pl.

271. **longissume** and **a malo** imply a verb like *absit.*

273. **familiaris filius**: *i.e.*, *filius familias* as in Cic. *pro Caelio*, 36; cf. *pater familias.* Something like *own son* or *son of the house.*

274. Thales is a type of wisdom in Pl., *Rud.* 1003 ; *Bacch.* 122, the passages being no doubt taken from the Greek original. — **talento**, *even for a talent ;* we should expect a very small price, but **talentum** is used for the pun with **T(h)ales.**

275. **ad**, *in comparison with ;* a somewhat rare meaning (*Mil. Glor.* 968), but found in Cic. and Livy.

276. **facete**, *aptly*, *dexterously*. This is the prevailing sense in Pl.; the meaning *witty*, *jocose* is rare. See Hor. *S.* I. 10. 44 and Quint. VI. 3. 20. The idea is, 'How aptly he has spoken (272 f.) of his (pre-

He. Quó de genere nátust illic Phílocrates? Phil. Polyplúsio:
Quód genus illi est únum pollens átque honoratíssumum.
He. Quíd ipsus hic? quo honórest illic? Phil. Súmmo atque ab summís uiris.
He. Tum ígitur, †ei quom in Aleis tanta grátiast ut praédicas,
Quíd diuitiae? súntne opimae? Phil. Vnde éxcoquat sebúm senex.
He. Quíd pater? uiuítne? Phil. Viuom quom índe abimus líquimus:
Núnc uiuatne nécne, id Orcum scíre oportet scílicet.
Tyn. Sálua res est: phílosophatur quóque iam, non mendáx modost.
He. Quíd erat ei nomén? Phil. Thensaurochrýsonicochrýsides.

tended) slavery, so as to make the desired impression upon Hegio without an actual falsehood.'

277. **Polyplusio**(Πολυπλούσιος), 'the Manypenny family.'

278. **unum . . . honoratissumum**, *an especially powerful and respected family*. *Amph*. 677, *quam omnium Thebis uir unam esse optumam diiudicat*; *Asin*. 521, *quam ego unam uidi mulierem audacissumam*; Verg. *Aen*. II. 426, *unus iustissimus*: the phrase is slightly illogical, like *the only most honored family*. The superl. force applies to **pollens** as well as **honoratissumum**. Somewhat similar is the use of *unus* in Hor. *S*. II. 6. 57; *Epist*. I. 9. 2, etc.

279. **ab**: Introd. 18 *a*.

281. **opimae**: used in order to give an opportunity for the following joke, in which *opimus* is taken in its literal sense. Cf. the political phrase 'to fry the fat out of the manufacturers.'

282. **abimus**: histor. pres. in a clause of time, as Prol. 24, 487, 887, and often.

283. **Orcum**: the god of the lower world, as regularly in Pl.

284. **salua**, etc.: *Ps*. 974, *saluos sum: iam philosophatur*, spoken by a concealed listener of a swindler, as here. The thought is probably from the Greek, expressing the general attitude of comedy toward philosophy, esp. in the later period.

285. The name contains the stems of θησαυρός, χρυσός, νικάω (νικο in compos.) and χρυσός again, with patronymic ending. Cf. *Pers*. 699 ff., where there is a string of similar coined names from Latin stems. See Introd. 9.

HE. Vídelicet proptér diuitias índitum id nomén quasist ?
PHIL. Ímmo edepol proptér auaritiam ipsíus atque audáciam.
Nam ílle quidem Theodóromedes fuít germano nómine.
HE. Quíd tu ais ? tenáxne pater est eíus ? PHIL. Immo edepol pértinax.
Quín etiam ut magis nóscas : genio súo ubi quando sácruficat,
Ád rem diuinám quibus opus est Sámiis uasis útitur,
Ne ípse Genius súbrupiat. proinde áliis ut credát uide.
HE. Séquere hac me igitur. eádem ego ex hoc quaé uolo exquaesíuero.
Phílocrates, hic fécit hominem frúgi ut facere opórtuit.
Nám ego ex hoc quo génere gnatus sís scio, hic fassúst mihi.

286 ff. Hegio understands that *Thens.* is only a nickname, and from the composition guesses at the meaning ; Philoc. corrects his guess in 287 and in 288 gives him the real name. The use of all this in 633 is an afterthought. See n. on 635. There is no reason why the real name should be concealed, nor is there any point to the following vss. except that they give an opportunity for the comic exaggeration of 290 ff.

286. **quasi** = *I suppose*, is added to soften the too confident assumption in **uidelicet propter diuitias**.

287. **audaciam** : from *auidus*, *aueo*, *eagerness* (*for money*), carrying on the idea of **auaritiam**. [This meaning is not in Lex.]

289. **quid tu ais ?** stands in meaning between *quid ais ? What did you say ?* referring to a preceding remark, and *quid ais ? What do you say* (*in answer to this question*) ? It refers to **propter auaritiam** and also introduces **tenaxne . . . ?** — **immo** corrects the inadequate **tenax** and substitutes **per-tinax**.

290. **ut noscas** : a parenthetic clause of purpose, with an implied verb of saying. — **ubi quando**, *whenever ;* **quando** is indef., as after *ne*, *si*, *num*.

291. **Samiis** : of common earthenware instead of silver. Cf. Cic. *pro Mur.* 75, *exposuit uasa Samia*, given as proof of Tubero's shabbiness.

292. **subrupiat** = *surripiat ;* cf. *aucupo*, *exsulto*, etc., from stems in *ă*.

293. **eadem** (sc. *opera*), *at the same time*. Cf. 450. The first part of the vs. is addressed to Philoc. ; **hoc** refers to Tynd., who is addressed as Philoc. — **exquaesiuero** : Introd. 21 *e*.

Haéc tu eadem si cónfiteri uís, tua éx re féceris,
Quaé tamen scito scíre me ex hoc. TYN. Fécit officium híc suom,
Quóm tibist conféssus uerum : quámquam uolui sédulo
Meám nobilitatem óccultare et génus et diuitiás meas,
Hégio : nunc quándo patriam et líbertatem pérdidi,
Nón ego istunc me pótius quam te métuere aequom cénseo.
Vís hostilis cum ístoc fecit meás opes aequábiles.
Mémini quom dicto haúd audebat, fácto nunc laedát licet.
Séd uiden ? fortúna humana fíngit artatque út lubet :
Mé qui liber fúeram seruom fécit, e summo ínfumum.
Qui ímperare insuéram nunc altríus imperio óbsequor.
Ét quidem si proínde ut ipse fui ímperator fámiliae
Hábeam dominum, nón uerear ne iniúste aut grauiter mi ímperet.
Hégio, hoc te mónitum nisi forte ípse non uis uólueram.

296. **tua ex re,** *to your advantage* ; so *Ps.* 336 ; 338.

297. **scito** : the impv. in a rel. cl. is rare (it is found in Cic. *Cato Mai.* 59), but the rel. **quae** is here only connective, adding the clause as an afterthought.

302. **cum istoc** = *cum istius opibus*. The so-called *comparatio compendiaria* ; cf. Caes. *B. G.* VI. 22, *cum suas quisque opes cum potentissimis aequari uideat.*

303. **memini quom** : exactly like Engl. *I remember when*, and quite distinct from *gaudeo quom*, etc. It is the anteced. of **quom**, not the **quom**-clause, that is the obj. of **memini**. Lubbert classes this case with *quom* explicative.

304. **uiden?** without obj. is argumentative; cf. Ter. *Heaut.* 252. — **humana fingit artatque,** *shapes and compresses human life.*

305. **fueram, insueram** : Introd. 21 *d.*

306. **altrius** : the syncopated form (for *alterius*, MSS.) seems to be required by the meter, and is supported by *altra*, *Pers.* 225, etc.

307. **si proinde ut,** etc., (so always in Pl. for *proinde ac*) = *si habeam dominum talem, qualis ipse fui* ; this is pred. use of adv. ; Introd. 20 *a.* — **imperator familiae** : an exaggerated phrase, intended to make an impression upon Hegio.

309. **hoc** : that which follows in 310 ff. — **uolueram,** *I was wish-*

HE. Lóquere audacter. TYN. Tám ego fui ante líber quam gnatús tuos :
Tám mihi quam illi líbertatem hostílis eripuít manus :
Tám ille apud nos séruit quam ego núnc hic apud te séruio.
Ést profecto déus qui quae nos gérimus auditque ét uidet :
Ís uti tu me hic hábueris proinde íllum illic curáuerit.
Béne merenti béne profuerit, mále merenti pár erit.
Quám tu filiúm tuom, tam páter me meus desíderat.
HE. Mémini ego istuc : séd faterin éadem quae hic fassúst mihi ?
TYN. Égo patri meo ésse fateor súmmas diuitiás domi
Méque summo génere gnatum : séd te optestor, Hégio,
Né tuom animum auáriorem fáxint diuitiaé meae :
Né patri, tametsi únicus sum, decére uideatúr magis
Mé saturum seruíre apud te súmptu et uestitú tuo
Pótius quam illi ubi mínume honestumst méndicantem uíuere.

ing, plupf. for impf. (Introd. 21 *d*). [Brix changes to *uoluerim*.] — **nisi . . . non uis** is a polite phrase implying a request for permission to speak.

313. **-que et**: so *Mil. Glor.* 1348, *metuoque et timeo;* 1315, *materque et soror*, and often. This combination is not found in Cicero or Caesar, but here and there in some other writers, esp. Sallust, Livy, and Tacitus.

314. **habueris, curauerit**: fut. perf. (Introd. 21 *e*), summing up the action as if it were already finished. The change in 315 from fut. perf. to fut. shows how easily the point of view may shift.

316. In this vs., as to a less degree in 310–312, the audience can see a meaning which is not known to Tynd. or Hegio; 316 is literally true, though the speaker is unaware of it.

317. **istuc**, *what you say*, with proper 2d pers. meaning. — **faterin** = *faterisne*.

320. **ne . . . faxint**: jussive subjunc., but closely connected with **optestor**, so that it almost depends upon it, exactly as in Engl., 'I implore you, do not let my wealth make you . . .'

321. **magis**: this goes with **decere** and is partly repeated in **potius** because of the intervening line.

323. **illi** = *illic*, as often in Pl.

He. [Égo uirtute deum ét maiorum nóstrum diues súm satis.]
Nón ego omninó lucrum omne esse útile homini exístumo:
Scío ego, multos iám lucrum lutuléntos homines réddidit.
Ést etiam ubi profécto damnum praéstet facere quám lucrum.
Ódi ego aurum: múlta multis saépe suasit pérperam.
Núnc hoc animum aduórte, ut ea quae séntio paritér scias.
Fílius meus íllic apud uos séruit captus Álide:
Eúm si reddis míhi, praeterea únum nummum né duis,
Ét te et hunc amíttam hinc: alio pácto abire nón potes.
Tyn. Óptumum atque aequíssumum oras óptumusque hominum és homo.

324 is found also *Aul.* 166, where it fits the context. Here it was written in as a gloss upon 325 ff.

325–328. These lines illustrate the fulness of expression natural to conversation and very common in Pl. The essential idea, 'money is sometimes harmful,' is here stated four times in slightly varying form. — **scio . . . reddidit**: parataxis, Introd. 26 *a*. — **est ubi**, ἔστιν ὅπου, *there are times when*: this is like *est qui*, which usually has indic. in Pl. (*Capt.* 263), but occasionally, as here, a subj. which closely resembles the subj. of characteristic.

329. **hoc** = *huc*. So *Merc.* 871, *hoc respice*; *Pers.* 605, *iube hoc accedat*; *Truc.* 531, *adduce hoc tu istas*; cf. *isto*, *istuc*.

330. **illic, apud uos, Alide**: colloquial fulness of phrase, with progress in thought from the general (illic) to the more precise. On **Alide**, see Introd. 18 *d*.

331. **praeterea unum**: hiatus in diaeresis of troch. septen., Introd. 48 *a*. — **ne duis** = *ne des*, from old pres. *duo*; a prohibition, Introd. 23 *b*.

332. **pacto** = *modo*, the usual meaning in Pl. The four phrases in 331–332 are loosely put together and should be translated into the same conversational style.

333. **optumum . . . oras**, *what you say is very good and fair*. The original sense of *orare* is frequent in Pl., esp. with *bonum* and *aequom*. Cf. *orator* and *talibus orabat Iuno*, Verg. *Aen.* X. 96. — **hominum homo**: cf. 540 and Introd. 14 *f*.

Séd is priuatam séruitutem séruit illi an públicam?
He. Príuatam medicí Menarchi. Tyn. Pól is quidem huius ést cluens:
Tám hoc quidem tibi ín procliui quam ímber est quandó pluit.
He. Fac is homo ut redimatur. Tyn. Faciam, sed te id oro, Hegio —
He. Quíduis, dum ab re néquid ores, fáciam. Tyn. Ausculta, túm scies.
Égo me amitti dónicum ille huc rédierit non póstulo:
Vérum, te quaeso, aéstumatum hunc míhi des quem mittam ád patrem,
Vt is homo redimátur illi. He. Immo álium potius mísero
Hínc ubi erunt indútiae illuc, tuóm qui conueniát patrem,
Quí tua quae tu iússeris mandáta ita ut uelis pérferat.
Tyn. Át nil est ignótum ad illum míttere: operam lúseris:
Húnc mitte, hic transáctum reddet ómne, si illuc uénerit.

334. **seruitutem seruit**: the cognate acc. and the *figura etymologica* are often combined and were originally connected. — illi = *illic*.

339. **donicum**: Priscian, quoting this passage, says *quod* [*donec*] *etiam donicum antiqui dicebant*; the form is found in Livius Andronicus and Cato, beside in other places in Pl.

340. **quaeso . . . des**: parataxis. — **hunc**: Philoc. — **aestumatum**: at a price fixed by Hegio, to be paid by Tynd. in case the slave should use the chance to run away. The bargain is formally made in 353 f.

342. **hinc, illuc**: with **misero**, on the tense of which see Introd. 21 *e*.

344. **nil est**: with infin., *it is no use*; *Truc.* 769, *nil est irasci*, and often. — **operam luseris**, *you'll waste* (*fool away*) *your labor*; *Ps.* 369; more frequently *operam perdere*.

345. **transactum reddet**: with some trans. verbs of general meaning (*reddere*, *facere*, *dare* and esp. *habere*) a perf. ptc. is used as with Engl. *get* to express complete accomplishment; this usage is found in class. Latin also, and with *habere* passed over into the perfect of the Romance languages.

Néque quemquam fidéliorem néque quoi plus credát potes
Míttere ad eum néque qui magis sit séruos ex senténtia,
Néque adeo quoi tuóm concredat fílium hodie audácius.
Né uereare: meó periclo huíus ego experiár fidem
Frétus ingenio eíus, quod me esse scít sese erga béneuolum.
HE. Míttam equidem istunc aéstumatum tuá fide, si uís. TYN. Volo.
Quám citissumé potest, tam hoc cédere ad factúm uolo.
HE. Númquae causast quín, si ille huc non rédeat, uigintí minas
Míhi des pro illo? TYN. Óptuma immo. HE. Sóluite istum núnciam,
Átque utrumque. TYN. Dí tibi omnes ómnia optata ófferant,
Quóm me tanto honóre honestas quómque ex uinclis éximis.

347. **ex sententia**: with **seruos** as an attributive phrase, *such a slave as he wishes;* it is very common in pred. or as adv.

348. **hodie**: Donatus on Ter. *Ad.* II. 2. 7, *hodie non tempus significat, sed iracundam eloquentiam ac stomachum;* this loss of temporal sense is esp. frequent with negatives and is like some uses of *ever* and like *never* in boys' slang for *not;* cf. *numquam hodie*, Verg. *E.* III. 49.

352. **quam citissume . . . tam**: a somewhat infrequent construction, but *quam potest tam* with positive is common and also *quam* with superl. The latter half of the vs. is uncertain; if the text were right, it would mean, 'I wish this thing to be carried out' (come to the doing). Brix takes **hoc** with **factum**.

353. **numquae causast quin**: a common way of asking the formal question which, with the formal answer, makes a binding agreement. So *Ps.* 533; *Trin.* 1188 and *Aul.* 262 have *immo optuma* (*causa*) or *optumum* in reply as here.

355. **atque** introduces an additional idea, a second thought; so 585; *Rud.* 121, *dabitur opera atque in negotio*, and often in *atque audin?* to introduce a second command, as *Epid.* 400; *Mil. Glor.* 1088, etc.

Hóc quidem haud moléstumst, iam quod cóllus collarí caret.
He. Quód bonis benefít beneficium grátia ea grauidást bonis.
Núnc tu illum si illó's missurus, díce monstra praécipe,
Quae ád patrem uis núntiari. uín uocem huc ad té? Tyn. Voca.

HEGIO SENEX **PHILOCRATES** ADVLESCENS **TYNDARVS** SERVVS

He. Quae rés bene uortat míhi meoque fílio
Vobísque: uolt te nóuos erus operám dare
Tuo uéteri domino, quód is uelit, fidéliter.
Nam ego te aéstumatum huíc dedi uigintí minis,
Hic aútem te ait míttere hinc uelle ád patrem,
Meum ut íllic redimat fílium, mutátio
Intér me atque illum ut nóstris fiat fíliis.

357. **collus**: cf. masc. *dorsus*, *Mil. Glor.* 397; *guttur*, *Trin.* 1014; *papaver*, *Trin.* 410. The whole system of gender and inflection was less fixed in the time of Plautus than it became later.

358. **gratia ea**, *gratitude for this;* so 374, *copiam istam;* 721, *istam gratiam;* *Ps.* 921, *ea occasio.* — **bonis benefit benef.**: alliteration and *fig. etymol.*, as in **honore honestas**, 356.

359. **dice**: the earlier form, also *Mil. Glor.* 256; *Rud.* 124, *tu siquid opus est dice* || *dic quod te rogo*, etc., and a few times in compounds. It goes out of use after Terence. Cf. here and there *duce* (*Trin.* 384), *face* (*Trin.* 800).

360. **ad patrem**: not *patri* as in 400, because the idea of motion is prominent; cf. **missurus**. — **uin uocem**: this paratactic construction is used 23 times in Pl. (*Capt.* 858; *Ps.* 324; 522, etc.), always with 1st pers., while *uin me facere* is used only three times. Cf. Introd. 26 *a*.

361 ff. The same characters remain upon the stage, but as Tynd. now becomes the chief speaker the MSS. mark a new scene at this point.

361. **quae res bene uortat**: this refers to **uolt . . . erus**, as in formal prayers or announcements beginning with *quod bonum faustum felixque sit;* so *Aul.* 218; 787, etc. Cf. *quod nec uertat bene*, Verg. *E.* IX. 6.

365. **uelle**: sc. *se*, Introd. 24 *b*.

367. **filiis**: abl. instrum. with **mutatio fiat**, as occasionally (vs. 28) with *muto*. Cf. Introd. 13 *b*.

PHIL. Vtróque uorsum réctumst ingeniúm meum,
Ad te átque ad illum : pró rota me utí licet.
Vel ego húc uel illuc uórtar quo imperábitis.
HE. Tuté tibi tuopte ingénio prodes plúrumum,
Quom séruitutem | íta fers ut ferrí decet.
Sequere : ém tibi hominem. TYN. Grátiam | habeó tibi,
Quom cópiam istam mi ét potestatém facis,
Vt ego ád parentes húnc remittam núntium,
Qui mé quid rerum hic ágitem et quid fierí uelim
Patrí meo ordine ómnem rem illuc pérferat.
Nunc íta conuenit ínter me atque hunc, Týndare,
Vt te aéstumatum in Álidem mittam ád patrem,
Si nón rebitas, huíc ut uigintí minas
Dem pró te. PHIL. Recte cónuenisse séntio.

368. **rectum** : ptc. from *rego*, *guided, directed*; *Bacch.* 412, *ego illum haberem rectum ad ingenium bonum*.

369. **rota** : this is probably the *hoop*, later *trochus*, though there is no evidence except here that it was in use at Rome so early.

371. **tu-te tibi tuo-pte** : these words in their emphatic form are intentionally placed together at the beginning of the line.

373. **sequere** : spoken to Philoc.; **em tibi hominem** : to Tynd. It must be supposed that during the conference Philoc. had stood somewhat apart from the others. With 361 Hegio goes back to him, and here brings the two together.

376. **me** : this kind of prolepsis, by which the subject of the subordinate clause becomes the obj. of the leading verb, is very common in Pl., even when, as here, the leading verb would not properly take such an obj. or when it has another obj., **omnem rem.** This is for *qui quid ego agitem perferat*. So *Trin.* 373, *scin tu illum quo genere gnatus sit?* *Trin.* 698, *scio te animatus ut sis*; *Aul.* 696, *sed seruom meum Strobilum miror ubi sit*; *Trin.* 992, *si te flocci facio, an periisses prius.* In none of these cases is the acc. logically the obj. of the verb, though it is so treated in the conversational style. — **agitem** : the frequentative is here exactly equivalent to the simple *agam*.

377. **ordine**, *in detail, from first to last*; often to strengthen *cuncta*, *omnem rem*, *omnia*; *Ps.* 676; *Mil.* 875, etc.

380. **rebitas** = *redeas*. The old verb *bitĕre* = *ire* is found a few times in Pl. in the simple form (*Ps.* 254; *St.* 608, etc.) and in various compounds, *perbitere* = *perire*, *interbitere* = *interire*, 409, 604, 690, 696, 747, etc.

Nam páter exspectat aút me aut aliquem núntium,
Qui hinc ád se ueniat. Tyn. Érgo animum aduortás uolo,
Quae núntiare hinc té uolo in patriam ád patrem.
Phil. Phílocrates, ut adhúc locorum féci, faciam sédulo:
Vt potissumúm quod in rem récte conducát tuam
Íd petam idque pérsequar corde ét animo atque uíribus.
Tyn. Fácis ita ut te fácere oportet: núnc animum aduortás uolo.
Ómnium primúm salutem dícito matri ét patri
Ét cognatis ét siquem alium béneuolentem uíderis:
Me híc ualere et séruitutem séruire huic homini óptumo,
Quí me honore honéstiorem sémper fecit ét facit.
Phil. Ístuc ne praecípias: facile mémoria meminí tamen.
Tyn. Nam équidem nisi quod cústodem habeo líberum me esse árbitror.
Dícito patrí quo pacto míhi cum | hoc conuénerit

385 ff. From this point to 445 this scene would, if it were separated from the rest of the play, deserve the highest commendation for skilful workmanship and for honorable feeling. The use of *pater* without *meus* or *tuos*, the address of the real Philocrates to himself (385, 427), the way in which Tyndarus urges his own claims upon Philocrates (401 ff.) and begs his master not to forget his services (429 ff.), show dramatic art of the same kind as the so-called irony of Sophocles. The high character of Tyndarus, also, fairly deserves the feeling shown by Hegio in 419 ff.

385. **adhuc locorum**: Introd. 14 *f.* This early temporal sense of *loci, locorum* lingers on in later Latin as *inde loci* (Cic. *Arat;* Lucr. V. 443), *postea loci* (Sall. *Iug.* 101), *ad id locorum* (Livy, XXV. 22).

389. **salutem dicito**: the usual greeting at the beginning of a letter or message.

392. **honore honestiorem**: *fig. etymol.;* **honore** is abl. after the compar.; lit., *more honored than my honor, i.e., more honored than my (real) station deserves.* — **semper**, *constantly.*

394. **nisi quod**, *except that;* cf. 621; *Pers.* 517; *Cist.* 223, and *nescio nisi quia;* in all these *quod* and *quia* mean *that*, not *because.*

De húius filió. Phil. Quae memini móra merast monérier.
Tyn. Vt eum redimat ét remittat nóstrum huc amborúm uicem.
Phil. Méminero. He. At quam prímum poterit: ín rem utriquest máxume.
Phil. Nón tuom tu mágis uidere quam ílle suom gnatúm cupit.
He. Méus mihi, suos quoíquest carus. Phil. Númquid aliud uís patri
Núntiari? Tyn. Me híc ualere et — túte audacter dícito,
Týndare — inter nós fuisse ingénio haud discordábili,
Néque te commeruísse culpam néque te aduorsatúm mihi
Béneque ero gessísse morem in tántis aerumnís tamen,
Néque med umquam déseruisse té neque factis néque fide
Rébus in dubiís, egenis. haéc pater quandó sciet,

396. **mora merast**, *merely hinders me*: so 906, and this is the invariable sense of *mora* in Pl., not *slowness, lingering*. Notice the alliteration.

397. **ut . . . redimat**: this depends vaguely upon the idea of willing included in **dicito**; so not infrequently in Pl.; 920; *Mil. Glor.* 1191; *Men.* 1044; *Pers.* 281, where later usage would require acc. and infin. So also with *uelle*, esp. in replies after *numquid uis?* — **nostrum** (gen. plu.) . . . **uicem**, *in place of both of us*.

401. Tynd. begins with a repetition of **me hic ualere** from 391, hardly knowing at first what to say; then seeing that he has an opportunity to speak for himself under the show of a message to his father, he encourages himself by the words **tute audacter dicito** and begins his plea.

402. **fuisse**: sc. *nos* (Introd. 24 *b*); the use of **inter nos** makes the omission easier.

404. **tamen**: adversative to the concessive idea of **in tantis aerumnis**; cf. 187; 393.

405. **te**: subj. of **deseruisse**, as **med** is obj., but the ambiguity is intentional. Hallidie compares the reply of the oracle to Pyrrhus, *aio te, Aeacida, Romanos uincere posse*, and Shakspere, *Henry* VI. I. 4 (second part), 'The duke yet lives that Henry shall depose.' — **med**: see 240 n.

406. **dubiis, egenis**: Plautus uses pairs of words of similar meaning very frequently without connective; 502; 722; *Aul.* 786, *infelix, miser; Mil.* 201, *curans, cogitans*, etc.

Týndare, ut fuerís animatus érga suom gnatum átque se,
Númquam erit tam auárus, quin te grátus emittát manu.
Ét mea opera, si hínc rebito, fáciam ut faciat fácilius.
Nám tua opera et cómitate et uírtute et sapiéntia
Fécisti, ut redíre liceat ád parentis dénuo,
Quóm apud hunc conféssus es et génus et diuitiás meas:
Quó pacto emisísti e uinclis túom erum tua sapiéntia.
PHIL. Féci ego ista ut commémoras et te méminisse id gratúmst mihi.
Séd merito tibi ea éuenerunt á me: nam nunc, Phílocrates,
Sí ego item memorém quae me erga múlta fecistí bene,
Nóx diem adimat: nám quasi seruos ésses, nilo sétius,
Óbsequiosus míhi fuisti sémper. HE. Di uostrám fidem,

407. **ut fueris**: taking up and summarizing the idea of **haec**, which refers to all the preceding statements.

408. **numquam**: this word has in strong assertions almost lost its temporal force; so *Men.* 1010, *numquam te patiar perire; Rud.* 612, *numquam hodie quiui ad coniecturam euadere*, and Don. on Ter. *And.* 384 says, '*numquam*' *plus habet negationis quam* '*non*.' So colloquially the Engl. 'never' and *hodie*, 348. — **emittat manu**: so 713 and always in comedy for *manumittere*.

413. **quo pacto**, *and in this way*, summing up all that has been said.

414 ff. Philoc. acknowledges the justice of Tynd.'s claim upon him, but reminds Tynd. that he (Philoc.) had been a kind master and therefore had a right to expect gratitude and even the obedience of a slave. As this is done under the guise of reminding Tynd. that he (Philoc.) was under deep obligation, it has an appearance of generosity which is quite different from its real meaning and which excites Hegio's admiration. The tense of **esses** helps to prevent suspicion on Hegio's part. — **nilo setius**: parenthetic, emphasizing **quasi**.

417. **nox diem adimat**: the phrase suggests a proverb; cf. *Rud.* 1107, *omnia iterum uis memorari scelus, ut defiat dies;* Cic. *in Verr.* IV. 59, *dies me citius defecerit quam nomina; pro Cael.* 29.

418. **di uostram fidem**: a common expression of surprise or admiration. **fidem** is acc. of exclamation, and when a verb is added, as in *Cist.* 396, *di obsecro uostram fidem*, it is only as a fuller expression of the idea of petition which was involved in the simpler form of the exclamation.

Hóminum ingenium líberale! ut lácrumas excutiúnt mihi!
Vídeas corde amáre inter se: . . . quántis laudibus
Súom erum seruos cónlaudauit. PHIL. Pól istic me haud centésumam
Pártem laudat quam ípse meritust út laudetur laúdibus.
HE. Érgo quom optumé fecisti, núnc adest occásio
Bénefacta cumuláre, ut erga hunc rém geras fidéliter.
PHIL. Mágis non factum póssum uelle quam ópera experiar pérsequi:
Íd ut scias, Iouém supremum téstem laudo, Hégio,
Me ínfidelem nón futurum Phílocrati. HE. Probus és homo.
PHIL. Néc me secus umquam eí facturum quícquam quam memét mihi.
TYN. Ístaec dicta te éxperiri ét opera et factís uolo;

420. **corde**: the use of *cor* (= *animus*) as the seat of the emotions is frequent in early Latin. The vs. is incomplete.

422. **partem**: acc. of compass and extent; so *maiorem partem*, *Mil. Glor.* 94, and in later Latin. — **quam**: because of the implied compar. degree; cf. for both *Mil. Glor.* 763, *haud centensumam partem dixi atque* (= *quam*) *possum*.

423. **quom . . . fecisti**: Introd. 29 *c*. — **occasio** takes the infin., instead of the gerund or gerundive, frequently in Pl.; so *lubido*. Cf. Introd. 24 *d*.

425. **non**: with **possum**. — **magis**: with **uelle**. — **opera**, *indeed*, *actually*. The whole means, 'My desire to have it done cannot be more earnest than my efforts to bring it to actual accomplishment will be.'

426. **laudo** = *nomino*. So Non., quoting this passage. Cf. Gell. II. 6. 16, '*laudare*' *significat prisca lingua nominare appellareque*.

427 f. These vss. are addressed to Hegio rather than to Tynd. in order to use **Philocrati** and **ei** instead of *tibi* and thus to express the real and the pretended thought at once.

429 ff. The thought is somewhat difficult to follow because of the repetitions: 'I want you to prove the truth of your words by your conduct; and, to show you that I have not yet said all that I wanted to say, I beg you to listen without anger to these further requests. Consider that my life is pledged for yours: do not forget me, when once you are out of sight, when you have left me behind in slavery; do not consider yourself free and desert your pledge and fail to provide for an

Ét, quo minus dixí quam uolui dé te, animum aduortás uolo,
Átque horunc uerbórum causa cáue tu mi iratús fuas ;
Séd, te quaeso, cógitato hinc meá fide mittí domum
Te aéstumatum et méam esse uitam hic pró te positam pígnori,
Né tu me ignorés, quom extemplo meo é conspectu abscésseris,
Quóm me seruom in séruitute pró ted hic relíqueris
Túque te pro líbero esse dúcas, pignus déseras,
Néque des operam pró me ut huius réducem facias fílium.
[Scíto te hinc minís uiginti aéstumatum míttier.]
Fác fidelis sís fideli, cáue fidem fluxám geras.
Nám pater scio fáciet quae illum fácere oportet ómnia.
Sérua tibi in perpétuom amicum me átque hunc inuentum ínueni.
Haéc per dexterám tuam te déxtera retinéns manu

exchange of Hegio's son for me.' Vs. 435 repeats 434 with slight change, and **ducas, deseras, neque des** take up **ne ignores.** — **quo minus.** There are only two or three similar passages ; Ter. *And.* 655, *immo etiam, quo tu minus scis aerumnas*, 'so far are you from knowing my troubles (that I will tell you)', etc. See Speng. n. Also *Eun.* 737 ; *Adel.* 680, *quo magis.* — **quo** is abl. of degree of difference. Lit., 'and by how much I have said less than I wished to say (by so much the more) I wish you to listen,' that is, 'so far am I from having said everything, that I wish you still to listen to me.' — **ne . . . ignores** : a prohibition ; **ne** goes over the two **quom**-clauses to **tuque** (*ne*) **ducas** and to **pignus** (*ne*) **deseras neque des. neque** connects **deseras** and **des** and negatives **des** only, *desert your pledge and not try.* The two negatives amount to an affirmative, *des operam.*

438 is so bald a repetition that it must be a gloss interpolated into the text.

440. 'I urge you to be faithful because that is the only thing needful to effect my release ; for my father will not fail to do his part.'

441. **hunc** : Hegio. — **inuentum inueni,** *make Hegio, already friendly, still more your friend* ; cf. *actum agere* ; *Curc.* 540, *redditum reddere* ; Cic. *ad Fam.* XIV. I. 5, *uide ne puerum perditum perdamus.*

Ópsecro, infidélior mihi né fuas quam ego súm tibi.
Tu hóc age: tu mihí nunc erus es, tú patronus, tú pater:
Tíbi commendo spés opesque meás. PHIL. Mandauistí satis.
Sátin habes mandáta quae sunt fácta si referó? TYN. Satis.
PHIL. Ét tua et tua húc ornatus réueniam ex senténtia.
Númquid aliud? TYN. V́t quam primum póssis redeas. PHIL. Rés monet.
HE. Séquere me, uiáticum ut dem á tarpezitá tibi:
Eádem opera a praetóre sumam sýngraphum. TYN. Quem sýngraphum?
HE. Quem híc ferat secum ád legionem, hinc íre huic ut liceát domum.
Tu íntro abi. TYN. Bene ámbulato. PHIL. Béne uale. HE. Edepol rém meam
Cónstabiliui, quom íllos emi dé praeda a quaestóribus:
Éxpediui ex séruitute fílium, si dís placet.
Át etiam dubitáui hosce homines émerem an non emerém diu.
Séruate istum súltis intus, sérui, ne quoquám pedem

443. **ne fuas** (= *sis*): appositive of **haec**, but the sentence is loosely put together and **ne fuas** is a prohibition.

444. **hoc age**, *attend to this!* or *now to the business in hand!* Cf. *hoc agamas*, 930, and often in Pl. and in later Latin.

445. **spes opesque**: often used together; *Rud.* 1145; *Amph.* 1053; 517 below; Cic. *in Cat.* III. 16.

446. **satin habes . . . si**, *is it enough, are you satisfied, if*; so *Most.* 389; *Bacch.* 911, etc. Also *satin est, si*, *Ps.* 112.

447. **tua, tua** with **sententia**, made clear by look and gesture toward Hegio and Tynd. — **ornatus**: *i.e.*, accompanied by Hegio's son; frequently used in a very free way, as here.

450. **syngraphum**, *passport*; cf. 506. Aetolia and Elis were at war (24).

452. **bene ambulato**, *a pleasant journey to you*, *bon voyage*, *glückliche Reise*. Cf. 900.

453. **quom**: Introd. 29 *a*.

456. **sultis** = *si uoltis*, as *sis* = *si uis*, 110. So *Men.* 350; *St.* 220, etc.

Écferat sine cústode : . . . ego apparebó domi.
Ád fratrem modó captiuos álios inuisó meos :
Eádem percontábor, ecquis hunc ádulescentem nóuerit.
Séquere tu, te ut ámittam : ei rei prímum praeuorti uolo.

ERGASILVS

PARASITVS

Míser homost qui ipsús sibi quod edit quaérit et id aegre ínuenit.
Séd illest miseriór qui et aegre quaérit et nil ínuenit.
Ílle miserrumúst qui, quom esse cúpit, tum quod edit non habet.
Nam hércle ego huic dié, si liceat, óculos effodiám lubens :
Íta malignitáte onerauit ómnis mortalís mihi.

458. **inuiso** : the pres. is used between two futures because it expresses the act which is to be done at once (**modo**).

459. **eadem** : sc. *opera ;* cf. 293 n.

460. **praeuorti** : depon. with dat. **ei rei** ; lit., *to turn first* (**primum**) *to this thing in preference to* (**prae**) *anything else ; Merc.* 374, *mandatis rebus praeuorti uolo*, etc. (Langen, *Beitr.* 78 f.) ; also with neut. acc. of pron., 1026.

Fifth Scene. After Hegio and Philocrates have left the stage going toward the forum where the banker is to be found, Ergasilus appears. He has been unsuccessful in his attempts to get a better invitation than Hegio's. The scene does not advance the action of the play at all.

461. **edit** = *edat :* pres. subjunc., with same ending as *uelit*, *sit*, *duit*, etc. So 463.

463. **esse** : from *edo*. The superlative degree of misery is not in essence different from the others, but strict logic is not to be expected, and there is no sufficient reason for striking out the line. The whole speech of Erg. is full of comical exaggeration in the language.

464. **die** : dat. ; so *facie*, *fide*, and similar forms occasionally in later Latin. The day is personified and regarded as the causer of all the trouble. Cf. *St.* 191, *ei hercle uerbo lumbos diffractos uelim*.

465. **malignitate**, *stinginess;* so *Bacch.* 401, *iustus*, *iniustus ; malignus*, *largus*, and frequently in Livy.

Néque ieiuniósiorem néc magis ecfertúm fame
Vídi nec quoi mínus procedat quícquid facere occé-
perit :
Íta uenter guttúrque resident ésurialis férias.
Ílicet parasíticae arti máxumam malám crucem :
Íta iuuentus iám ridiculos ínopes ab se ségregat.
Níl morantur iám Lacones ími subsellí uiros,
Plágipatidas, quíbus sunt uerba síne penu et pecúnia.
Eós requirunt quí lubenter quom éderint reddánt domi.
Ípsi obsonant, quaé parasitorum ánte erat prouíncia :
Ípsi de foró tam aperto cápite ad lenonés eunt
Quam ín tribu sontés aperto cápite condemnánt reos.
Néque ridiculos iám terrunci fáciunt : sese omnés amant.
Nám ego ut dudum hinc ábii, accessi ad ádulescentes
ín foro :

466. **ieiuniosiorem** : as if from *ieiuniosus* for *ieiunus*, a comic formation like *obnoxiosus*, *Trin.* 1038 ; *ineptiosus*, *Poen.* 130, etc. Supply *diem*, which is also antec. of **quoi** and subj. of **occeperit**. — **ecfertum fame** : cf. *Aul.* 84, *aedes inanis oppletae*.

468. **resident ferias** : acc. cognate, *take a vacation.*

469. **ilicet** = *ire licet*, as *scilicet* = *scire licet* : the dat. **arti** depends upon **licet** and the acc. **malam crucem** upon **ire**, as an acc. of limit of motion. The prepos. *in* is sometimes used, sometimes omitted ; cf. Introd. 18 *d.* — **malam crucem** : the words form a single idea, = *malum*, *punishment*, and may therefore take an adj. (so *Men.* 328 ; *Trin.* 598, etc.) and may also stand at the end of an iambic sen. or a trochaic septen., where two separate iambic words (, ⏑ ⏑́ , ⏑ —,) are not allowed. Cf. on both points *Men.* 328, *ut eas maxumam malám crucem*, at end of iambic sen.

470. **ridiculos**, *jesters.*

471. **Lacones** : applied with professional pride to parasites because of their endurance of insult. The same idea is more fully expressed in **plagipatidas** (*plagapatior* with patronymic ending), *the Blow-bearing family, the Scarbearites.* Cf. *oculicrepidae, cruricrepidae*, *Trin.* 1022.— **imi subselli** : cf. *St.* 488 f., *hau postulo equidem med in lecto accumbere : scis tu med esse imi subselli uirum*, spoken by a parasite. The parasites and other hangers-on sat on a bench at the foot of the table.

472. **uerba**, *jokes*, *mots* ; so *dicta*, 482. Books of jokes were preserved by professional diners-out.

473. **reddant**, *can give a dinner in return.*

476. **in tribu** : in the Comitia Tributa, a court of appeal.

477. **terrunci** : Introd. 14 *f.*

'Sáluete' inquam. 'quo ímus' inquam 'ad prándium?' atque illí tacent.
'Quís ait: hoc? aut quís profitetur?' ínquam: quasi mutí silent,
Néque me rident. 'úbi cenamus úna?' inquam: atque illi ábnuont.
Díco unum ridículum dictum dé dictis melióribus,
Quíbus solebam ménstrualis épulas ante adipíscier:
Némo ridet. scíui extemplo rém de compectó geri.
Né canem quidem írritatam uóluit quisquam imitárier,
Sáltem si non árriderent, déntes ut restríngerent.
Ábeo ab illis, póstquam uideo mé sic ludificárier:
Pérgo ad alios, uénio ad alios, deínde ad alios — úna res.
Ómnes de compécto rem agunt quási in Velabro oleárii.
(Núnc redeo inde, quóniam me ibi uídeo ludificárier.)
Ítem alii parasíti frustra obámbulabant ín foro.

479. **atque**: as in 481, adding an unexpected statement, which might be put adversatively, but is made stronger by having the contrast left to speak for itself.

480. **hoc** = *huc*, which is the regular word in invitations. Cf. 329 n.

481. **me rident**: so Ter. *Ad.* 548, *rideo hunc*, but this construction is infrequent. They were expected to laugh at the openness of his hint that he wanted a dinner. — **inquam**: repeated like Engl. *says I.* — **cenamus, imus**: for the tense, see Introd. 21 *a*.

482. **unum**: hardly more than the indef. article, into which it passed over in the Romance languages. Cf. *Ps.* 948, *ibidem una aderit mulier lepida;* Germ. *ein*, Engl. *an*.

484. **compecto**: from *compeciscor; compingere* makes ptc. *compactus*.

486. **dentes restringere**, *show their teeth* in a forced laugh; even this, though it would have made them look like snarling dogs, would have been better than nothing. The **ut**-clause is in apposition to **imitarier**; cf. 424.

489. **Velabro**: cf. *Curc.* 483; Hor. *S.* II. 3. 229, with the remark of Comm. Cruq., *Velabrum locus Romae, ubi prostabant omnia quae ad uictus rationem et delicias pertinebant.* There is a reference in *Ps.* 301 f. to speculation in olive oil and in Livy XXXVIII. 35. 5 to an attempt to corner the wheat market, which resulted in the infliction of a fine. Cf. **barbarica lege**, below.

Núnc barbarica lége certumst iús meum omne pérsequi :
Quí consilium iniére, quo nos uíctu et uita próhibeant,
Ís diem dicam, írrogabo múltam, ut mihi cenás decem
Meo árbitratu dént, quom cara annóna sit. sic égero.
Núnc ibo ad portum hínc. est illic mi úna spes cenática : 496
Si éa decolabít, redibo huc ád senem ad cenam ásperam.

HEGIO

SENEX

Quid est suauius quam bene rem gerere bono publico, sicut ego feci heri, 498, 499, 500
Quom emi hosce homines ? ubi quisque uident, eunt obuiam
Gratulanturque eam rem. ita me miserum restitando
Retinendoque lassum reddiderunt :
Vix ex gratulando miser iam eminebam.

492 ff. **barbarica**: *i.e.*, *Romana.* This assumption of the Greek attitude was not in the original play, but was put in by Plautus for comic effect. So frequently, *e.g.*, 884 ; *St.* 193, etc. The idea is that an agreement not to invite parasites to dinner amounts to a conspiracy to prevent them from getting a living in their profession, which would be punishable by law.

494. **is** = *eis.*

495. **sic egero,** *that's the way I will manage it ;* so *sic dedero, dabo,* and cf. Introd. 21 *e.*

496. **una spes** : the hope that some one there may give him a dinner.

Sixth Scene. A lyrical *canticum* (Introd. 4). Hegio appears rejoicing in the success of his plan for recovering his son. Aristophontes follows him. Tyndarus is still within the house.

The lines are printed as they appear in the MSS. Many changes would be necessary to bring them into metrical form.

498. **bono publico,** *to the advantage of the state,* because he has restored a citizen from slavery. Abl. of attendant circumstance (manner) which often has *cum ; Amph.* 366, *malo tuo.*

501. **quom** : Introd. 29 *a.* — **quisque uident** : the plu. verb is found with *quisque* and other collective words in class. Latin, but is especially frequent in conversation ; *Trin.* 35 ; *Epid.* 212, etc.

504. **uix . . . eminebam** = *ut uix . . . eminerem ;* cf. 227 and Introd. 26 *c.*

Tandem abii ad praetorem. ibi uix requieui, 505
Rogo syngraphum : datur mihi ilico : dedi Tyndaro : ille abiit domum. 506, 507
Inde ilico reuortor domum, postquam id actumst. 508, 509
Eo protinus ad fratrem inde, mei ubi sunt alii captiui : 510
Rogo Philocratem ex Alide ecquis omnium
Nouerit. tandem hic exclamat eum sibi esse sodalem.
Dico eum esse apud me : hic extemplo orat obsecratque,
Eum sibi ut liceat uidere. iussi ilico hunc exsolui. nunc tu sequere me, 514
Vt quod me orauisti impetres, eum hominem ut conuenias.

TYNDARVS

SERVOS

Nunc íllud est quom mé fuisse quam ésse nimio máuelim :
Nunc spés opes auxíliaque a me ségregant spernúntque se.
Hic íllest dies quom núlla uitae meaé salus sperábilist :
Neque éxitium exitióst neque adeo spés, quae hunc mi aspellát metum : 519

512. **hic** : Aristophontes, who is following him, and to whom he turns in 514 f.

Seventh Scene. Tyndarus sees Hegio approaching with Aristophontes, and knowing that the latter will recognize him and reveal the plot, he hurries out of the house before the others reach the door, and conceals himself at one side.

516. **nunc illud est quom** : so Ter. *Ad.* 299 ; cf. *Rud.* 664, *nunc id est quom*, and Introd. 29 *a*. In this use the relative nature of *quom* is very clear. — **fuisse** : see n. on 243.

517. **spernunt se,** *separate themselves*, the orig. sense. Enn. *Trag.* 224 Vahl., *ius atque aecum se a malis spernit procul.*

519. **exitio,** *escape from* : verbal noun from *exire* ; found also *Truc.* 511. As *exire* occasionally takes acc. (Ter. *Hec.* 378, *limen*), **exitio** governs **exitium** from the same stem with derived sense, making a very good pun. Cf. Introd. 13 *b*. — **hunc metum,** *this which I dread, this danger* ; *Trin.* 1009.

Nec súbdolis mendáciis mihi úsquam mantellúmst meis.
(Nec sýcophantiís nec fucis úllum mantellum óbuiamst.)
Neque déprecatió perfidiis meís nec malefactís fugast,
Nec cónfidentiae úsquam hospitiumst néc deuorticulúm dolis.
Opérta quae fuére aperta súnt, patent praestígiae.
Omnís palamst res : néque de hac re negótiumst
Quín male occidam óppetamque péstem eri uicém malam.
Pérdidit me Arístophontes híc, qui intro uenít modo :
Ís me nouit : ís sodalis Phílocrati et cognátus est.
Néque iam Salus seruáre, si uolt, mé potest : nec cópiast,
Nisi si áliquam corde máchinor astútiam.
Quám, malum ? quid máchiner ? quid cómminiscar ? máxumas
Nugas, ineptias incipisse : haereo.

520 f. **mantellum** : the word is so rare that its use in two successive lines is very unlikely, even in a passage where there is so much repetition. As there is only slight support for **fucis** in plu. and as **obuiam** properly contains the idea of meeting and is always so used by Plautus, 520 is probably the genuine vs. and 521 is either a gloss or belongs to a second recension of the play.

523. **hospitium, deuorticulum**: for a somewhat different figure, cf. *Most.* 350, *nusquam stabulumst confidentiae.* On the plu. **mendaciis, perfidiis**, etc., see Introd. 13 *a*.

525. **neque . . . negotiumst**, *nor is there any trouble about my dying, anything to hinder me from dying.* This sense of *negotium* is common; its employment here, instead of 'nothing to save me from,' is a humorous expression of despair.

526. **pestem oppetere** : also *Asin.* 7 and Enn. *Trag.* 15 Vahl. — **malam** : agreeing with **pestem**, is superfluous, but cf. *malam crucem*, 469 n.

528. **Philocrati** : this may be either gen. or dat., since Plautus uses gen. in *-i* from such Greek nouns, and with nouns like *sodalis*, *erus* employs either case. Cf. 512 ; 857 ; 975 ; *Bacch.* 162 ; 144, etc.

529. The same exaggeration in *Most.* 351, *nec Salus nobis saluti iam esse, si cupiat, potest* ; Ter. *Ad.* 761. — **copia**, absol., *help* ; *Aul.* 254, *neque, si cupiam, copiast.*

530. A peculiarly Plautine line. **nisi si** is found also in later Latin, but is esp. common in Pl. — **corde**, *in my mind* ; used of the intellect

HEGIO SENEX **ARISTOPHONTES** ADVLESCENS **TYNDARVS** SERVOS

HE. Quo illúm nunc hominem próripuisse fóras se dicam ex aédibus?
TYN. Núnc enim uero ego óccidi: | eúnt ad te hostes, Týndare.
Quíd loquar? quid fábulabor? quíd negabo aut quíd fatebor?
Res ómnis in incertó sitast: quid rébus confidám meis?
Vtinám te di prius pérderent quam périisti e patriá tua,
Arístophontes, qui éx parata re ímparatam omném facis.
Occísast haec res, nísi reperio atrócem mi aliquam astútiam.
HE. Sequere: ém tibi hominem, adi átque adloquere. TYN. Quís homost me hominum míserior?
AR. Quíd istuc est, quod meós te dicam fúgitare oculos, Týndare,
Próque ignoto me áspernari, quási me numquam nóueris?

and chiefly ante-classical. — **machinŏr** with early long vowel; Introd. 43. — **astutiam**: a very common word for the trickery of slaves.

531. **malum**: interjection expressing anger, *the deuce! the mischief!* used colloquially, mainly in questions with *quis*; *Men.* 390; 793; *Amph.* 604, etc.

532. The text is quite uncertain, but in sense the phrase must be a bridge between **quid machiner?** and **haereo.** 'How the deuce? What can I invent? What can I think up? It is perfect nonsense, mere folly that I am beginning (to think of)! I'm stuck!' — **incipisse**: obviously an error for *incipisso*.

EIGHTH SCENE. Hegio and Aristophontes come out of the house again, looking for Tyndarus, who retreats from them as far as the stage will allow.

533. **dicam**: see n. on 268.

537. **perderent**: Introd. 22. — **periisti**, *were lost from, disappeared from*; so *Rud.* 1111, *parua periit Athenis*; used here for the pun with **perderent.**

538. **ex . . . facis**; cf. 968.

539. **occisast haec res**: so *Ps.* 423; *Men.* 512; cf. *occidi* and *salua res est.* — **atrocem**, *outrageous, scandalous*; a slang exaggeration; cf. *insanum bonam*, *Most.* 908; *insane bene*, *Mil.* 24.

542. **aspernari**, *turn away from*; cf. *spernunt*, 517.

Equidem tam sum séruos quam tu, etsi égo domi libér fui,
Tu úsque a puero séruitutem séruiuisti in Álide.
HE. Edepol minume míror, si te fúgitat aut oculós tuos
Aút si te odit, qui ístum appelles Tyndarum pro Phílocrate.
TYN. Hégio, istic homó rabiosus hábitus est in Álide:
Né tu quod istic fábuletur aúris immittás tuas.
Nám istic hastis ínsectatus ést domi matrem ét patrem,
Ét illic isti qui ínsputatur mórbus interdúm uenit.
Proín tu ab istoc prócul recedas. HE. Vltro istum a me. AR. Ain, uérbero?
Mé rabiosum atque ínsectatum esse hástis meum memorás patrem?
Ét eum morbum mi ésse, ut qui med ópus sit insputárier?
TYN. Né uerere: múltos iste mórbus homines mácerat,
Quíbus insputarí saluti fúit atque is prófuit.

547 ff. The *atrox astutia* which suggests itself to Tynd. is to break the force of whatever Aristoph. may say by representing him as subject to attacks of dangerous madness. In such comic trickery Plautus is extremely skilful; the plot is usually unexpected to the audience, and often, as here, it can be seen that it becomes more definite and effective as the speaker goes on: 'He is mad and his talk will be mere raving; indeed, it is a dangerous form of insanity and accompanied by epileptic fits, so that you should not go near him.' The details will increase the fear of Hegio and the fury of Aristophontes. — **qui insputatur morbus**: both meaning and construction have been variously understood. From 553 to 555 it is plain that Plautus meant that the patient was to be spit upon as a measure of healing; **qui** is therefore nom., and *the disease which is spit upon* is put for *the diseased person who*, etc. The disease is very probably epilepsy, but our knowledge of the subject is meagre.

551. **ultro istum**, *away with him!* Cf. *Amph.* 320, *ultro istunc*; *Cas.* 459, *ultro te, amator, apage te*, which shows that *ultro* governs an acc. without the need of supplying a verb.

553. **qui**: the asseverative particle, Harper's Lexicon, 2 *qui*, II. C.

555. **quibus**: dat. with **fuit**, not with **insputari**. — **is** = *eis*, the demonst. inserted in a rel.

AR. Quíd? tu autem etiam huic crédis? HE. Quid ego crédam huic? AR. Insanum ésse me.
TYN. Víden tu hunc, quam inimíco uoltu intúitur? concedi óptumumst,
Hégio: fit quód tibi dixi, glíscit rabies: cáue tibi.
HE. Crédidi esse insánum extemplo, ubi te áppellauit Týndarum.
TYN. Quín suom ipse intérdum ignorat nómen neque scit quí siet.
HE. Át etiam te suóm sodalem esse aíbat. TYN. Haud uidí magis:
Ét quidem Alcumeus átque Orestes ét Lycurgus póstea
Vna opera mihi súnt sodales qua íste. AR. At etiam, fúrcifer,
Mále loqui mi audés? non ego te nóui? HE. Pol planum íd quidemst
Nón nouisse, qui ístum appelles Týndarum pro Phílocrate.
Quém uides, eum ignóras: illum nóminas, quem nón uides.

clause, a constr. found at all periods and also in Greek.

556. **quid . . . credam huic?** *believe him about what?* A questioning repetition.

557. **uiden hunc**: prolepsis for *uiden quam* . . . **hic intuitur**: cf. 376 and n. — **intuitur**: for *intuetur*; other 3d conj. forms are *intuor*, *Most.* 836, *optuĕre*, 837, *contui*, *Asin.* 124. For mood, cf. Introd. 27 *a*.

561. **haud uidi magis**: an ironical assent implying the exact contrary, as *just so, of course*, may be used in Engl.; so *Amph.* 679; *Merc.* 723; *Poen.* 141.

562. Three madmen of Greek mythology. **Alcumeus** = Ἀλκμαίων; for insertion of a vowel between κμ, κν, κλ, and μν in Latinizing Greek words, cf. *Alcumena*, *Procina* (*Procne*) *Hercules*, *mina*, etc. In the treatment of terminations of Greek names Plautus is extremely careless, and it is only in later writers that the Latinizing of proper names becomes at all accurate. — **postea**, *then*, *i.e.*, *if that is so*.

563. **una opera . . . qua**, *just as much as*. So *Cas.* 309; *Ps.* 318, and without the **qua**-clause, *Asin.* 99; *Most.* 259, etc. To be distinguished from *eadem opera*, 450.

566. Note the chiasmus.

AR. Ímmo iste eum sese aít qui non est ésse et qui ueróst negat.
TYN. Tu énim repertu's, Phílocratem qui súperes ueriuérbio.
AR. Pól ego ut rem uideó, tu inuentu's, uéra uanitúdine
Quí conuincas. séd quaeso hercle agedum áspice ad me. TYN. Em. AR. Díc modo :
Tún negas te Týndarum esse? TYN. Négo inquam. AR. Tun te Phílocratem
Ésse ais? TYN. Ego inquam. AR. Túne huic credis? HE. Plús quidem quam tibi aút mihi :
Nam ílle quidem, quem tu ésse hunc memoras, hódie hinc abiit Álidem
Ád patrem huius. AR. Quém patrem, qui séruos est? TYN. Et tú quidem
Séruos es, libér fuisti : et égo me confidó fore,
Si húius huc recónciliasso in líbertatem fílium.
AR. Quíd ais, furcifér? tun te gnatum ésse memoras líberum?
TYN. Nón equidem me Líberum, sed Phílocratem esse aió. AR. Quid est?
Vt scelestus, Hégio, nunc íste te ludós facit.

568. **tu enim repertu's**, etc. : so *Ps.* 631, *tu inuentu's uero, meam qui furcilles* (*shake*) *fidem* ; Cic. *Phil.* II. 22. A proverbial expression used ironically, almost like a question ; *so you've appeared* (*turned up*), *to prove me a liar.* — **enim** : here, as regularly in Pl., a particle of affirmation (see Harp. Lex.) and does not mean *for* but *surely, indeed.* This use is continued in the combinations *at enim*, *non enim*, etc., which should never be explained by an ellipsis.

569. **ut . . . uideo** : Introd. 33 *a.*

573. **Alidem** : elsewhere with prepos. See Introd. 18 *d.*

574. **quem patrem?** not *what father?* but *what do you mean by saying* **patrem**? He is a slave and has no (legal) father. Cf. below, 1006.

578. **Liberum** : an intentional mistaking of **liberum**, as *seruos* (574 f.) is intentionally confused with *captiuos.* In this vs. and in 576 Tynd. is trying to hint to Arist. the real state of affairs.

579. **te ludos facit**, *is making game of you, making you ridicu-*

Nám is est seruos ípse neque praetér se umquam ei seruós fuit.
Tyn. Quía tute ipse egés in patria néc tibi qui uiuás domist,
Ómnis inueníri similis tuí uis. non mirúm facis :
Ést miserorum ut máleuolentes sínt atque inuideánt bonis.
Ar. Hégio, uide sís, nequid tu huic témere insistas crédere :
Átque ut perspició, profecto iám aliquid pugnae édidit :
Fílium tuom quód redimere se aít, id ne utiquam míhi placet.
Tyn. Scío te id nolle fíeri : efficiam támen ego id, si di ádiuuant.
Íllum restituam huíc, hic autem in Álidem me meó patri :
Própterea ad patrem hínc amisi Týndarum. Ar. Quin túte is es :
Néque praeter te in Álide ullus séruos istoc nóminest.

lous; Ps. 1167; *Amph.* 571, and often. Also *ludos facere alicui, to deceive.* In both phrases *ludos* is always plu., from the public games.

581. **qui**: abl. sing. neut. of rel. Tynd. pretends that Arist. is accusing him of having been too poor to own a slave at home.

583. See Introd. 33 *c.* — **bonis,** *the richer classes,* almost as it is used politically by Cic.

585. **atque**: see n. on 355. — **ut perspicio**: Introd. 33 *a.* — **aliquid pugnae edidit,** *has played you some trick;* cf. Cic. *ad Att.* I. 16. 1, *quas ego pugnas . . . edidi!* There is no exact parallel in Pl., but cf. *pugnam dare, Ps.* 524, etc., and *pugnasti, Epid.* 493, of cheating.

586. **quod . . . ait, id. . .,** *as to his saying . . ., that does not please me at all.* So *Ps.* 101, *quod tu . . . postulas, as to your expecting; Amph.* 479, etc.; when the subjunc. is used, it is potential. Cf. also Introd. 31 *a.*

588. In these lines Tynd. again tells Arist., as plainly as he can without exciting the suspicion of Hegio, that he has changed places with Philoc. in order to allow him to escape. Failing to make Arist. understand, he falls back upon his original plan of exciting him to fury by ingenious perversions of all that he says.

TYN. Pérgin seruom me éxprobrare esse, íd quod ui hostili óptigit? 591
AR. Enim iam nequeo cóntineri. TYN. Heus, aúdin quid ait? quín fugis?
Iám illic hic nos ínsectabit lápidibus, nisi illúnc iubes
Cónprehendi. AR. Crúcior. TYN. Ardent óculi: fit opus, Hégio. 594
Víden tu illi maculári corpus tótum maculis lúridis?
Atra bilis ágitat hominem. AR. At pól te, si hic sapiát senex,
Píx atra agitet ápud carnuficem tuóque capiti inlúceat.
TYN. Iám deliraménta loquitur: láruae stimulánt uirum.
HE. Quíd ais? quid si hunc cónprehendi iússerim? TYN. Sapiás magis.
AR. Crúcior lapidem nón habere mé, ut illi mastígiae
Cérebrum excutiam, quí me insanum uérbis concinnát suis. 601

594. **fit opus**: *i.e.*, γίγνεται τὸ ἔργον (Leo), *the business is beginning*, the attack is coming on.

594 f. Cf. *Men.* 829 f., *uíden tu illic oculós uirere? ut uíridis exoritúr colos | éx temporibus átque fronte: ut óculi scintillánt, uide*, spoken of a supposed madman.

597. **pix atra**: *i.e.*, 'you would be smeared with pitch and burned alive.' But the infrequency of this kind of punishment in the time of Plautus (it is referred to only here) and the attempt of Arist. to point the retort by the repetition of *agitare*, which goes well with *atra bilis* but not with *pix atra*, makes the allusion somewhat unintelligible, and Tynd. treats it as mere raving (deliramenta).

598. **laruae**: the spirits of evil men, regarded as the cause of madness. The word is always trisyllabic in Pl.; cf. 106 n.

599. **quid ais?** *i.e.*, what do you say to the question which follows? This use, to introduce another question, is very common in Pl. Often *quid uis?* is interposed by the person addressed between *quid ais?* and the following question. — **quid si**: with pres. or perf. subjunc. (dubitative) is very frequent, asking for advice on some course of action, like the corresponding Engl. phrase; cf. 613; *Most.* 393; 1093, etc.

600. **crucior** takes infin. with subj. acc., also Ter. *Heaut.* 673, as a *uerbum sentiendi*. — **mastigiae** (μαστιγίας) = *uerbero*, 551.

601. **concinnat**: with pred. adj., colloquially in the sense *make, show*, *Trin.* 684; *St.* 286, etc.

Tʏɴ. Aúdin lapidem quaéritare? Aʀ. Sólus te solúm uolo,
Hégio. Hᴇ. Istinc lóquere, siquid uís: procul tamen aúdiam.
Tʏɴ. Námque edepol si adbítes propius, ós denasabít tibi
Mórdicus. Aʀ. Neque pól med insanum, Hégio, esse créduis
Néque fuisse umquám neque esse mórbum quem istic aútumat.
Vérum siquid métuis a me, iúbe me uincirí: uolo,
Dúm istic itidem uínciatur. Tʏɴ. Ímmo enim uero, Hégio,
Ístic qui uolt uínciatur. Aʀ. Táce modo: ego te, Phílocrates
Fálse, faciam ut uérus hodie réperiare Týndarus.
Quíd mi abnutas? Tʏɴ. Tíbi ego abnuto? Aʀ. Quíd agat, si absis lóngius?
Hᴇ. Quíd ais? quid si adeam húnc insanum? Tʏɴ. Núgas: ludificábitur,
Gárriet quoi néque pes umquam néque caput compáreat.

602. **te uolo**: no verb is distinctly in mind (cf. *Ps.* 251) though the meaning is, *I want to speak to you alone*. Cf. *Trin.* 516, 717, etc.

604. **os denasabit mordicus**: a comic way of saying *he will bite off the nose from your face*. So *Rud.* 662, *malas edentare, to knock out the teeth in his cheeks*; *Rud.* 731, *caput exoculare*. Plautine coinages.

605. **creduis**: see n. on 331.

611. **abnutas**, *shake your head, signal to me to say no more*. — **quid agat**: *i.e.*, if he ventures in your presence to make such signs, he would plainly ask me to join him in deceiving you, if you went further from us, as he suggested (592).

612 ff. Hegio begins to see that Arist. is not mad and may be speaking the truth. — **nugas**, *nonsense!* Acc. of exclamation.

614. **neque pes neque caput**, *neither head nor tail;* the phrase was proverbial; *Asin.* 729: Cic. *Fam.* VII. 31. 2, and with slightly different meaning, Hor. *A. P.* 8. —

Órnamenta absúnt : Aiacem, hunc quóm uides, ipsúm uides.
He. Níli facio, támen adibo. Tyn. Núnc ego omnino óccidi,
Núnc ego inter sacrúm saxumque stó nec quid faciám scio.
He. Dó tibi operam, Arístophontes, síquid est quod mé uelis.
Ar. Éx me audibis uéra quae nunc fálsa opinare, Hégio.
Séd hoc primum me expúrigare tíbi uolo, me insániam
Néque tenere néque mi esse ullum mórbum nisi quod séruio.
Át ita me rex deórum atque hominum fáxit patriae cómpotem,
Ńt istic Philocratés non magis est quam aút ego aut tu. He. Eho, díc mihi,
Quís illic igitur ést? Ar. Quem dudum díxi a principió tibi.
Hóc si secus repéries, nullam caúsam dico quín mihi

conpareat, *be visible, distinguishable.*

615. **ornamenta**, *the (stage) dress*, the conventional stage costume of Ajax. Sonnenschein compares Verg. *Aen.* IV. 471, *scaenis agitatus Orestes*, and in other places comparison is made with pictures or statues of heroes rather than with the heroes themselves. The sentence is paratactic, Introd. 26. *Although he has n't the costume of Ajax, he is a perfect Ajax for madness.*

617. **inter sacrum saxumque**: *i.e.*, in the position of a victim just about to be killed at the altar (*sacrum*) by a blow with a sharp flint (*silex*, cf. Liv. I. 24. 9). The expression is proverbial, *Cas.* 970; Apuleius, *Met.* XI. 28, speaks of it as *uetus prouerbium.*

619. **audibis**: the old fut. in *bo*, 4th conj., which is common in Pl.

620. **expurigare**: so *iurigare*, formed like *nauigare*, *remigare*. Plautus uses also the later *expurgare*, *iurgare*.

621. **tenere**: **insaniam** is subj., **me**, obj. So *Men.* 891 of a disease, and in Cic., *prauitas tenet*, *cupiditas tenet*, etc.; cf. *pituita me tenet* among the Pompeian *graffiti*. — **nisi quod**: see n. on 394.

625. **nullam causam dico quin**, *I have n't a word to say against* . . .; cf. n. on 353.

Ét parentum et líbertatis ápud te deliquió siet.
HE. Quíd tu ais? TYN. Me túom esse seruom et té meum erum. HE. Haud istúc rogo.
Fuístin liber? TYN. Fúi. AR. Enim uero nón fuit, nugás agit.
TYN. Quí tu scis? an tú fortasse fuísti meae matri óbstitrix,
Qui íd tam audacter dícere audes? AR. Púerum te uidí puer.
TYN. Át ego te uideó maiorem máior: em rursúm tibi.
Meám rem non curés, si recte fácias: num ego curó tuam?
HE. Fúitne huic patér Thensaurochrýsonicochrýsides?
AR. Nón fuit, neque égo istuc nomen úmquam audiui ante húnc diem.
Phílocrati Theodóromedes fuít pater. TYN. Pereó probe.
Quín quiescis? í dierectum, cór meum, ac suspénde te:

626. **deliquio**: only here; a nom. like *contagio, obliuio.* Cf. also Introd. 13 *b.*

630. **puerum . . . puer**: for this peculiarly Latin expression, cf. 602, 631, 645, and 1019.

631. **em rursum tibi,** *that's an answer for you* — "a Roland for an Oliver."

632. **non** shows that this is a proper apodosis, not jussive. Cf. also Introd. 35 *b*, though this is not precisely similar.

633. **fūit**: Introd. 43.

635. Tyndarus gives up all hope as soon as Aristophontes tells the real name of the father of Philocrates, though, in fact, Hegio had known before that Thensauro. was not the real name and had heard the name Theodoromedes, and though the whole question in regard to the name is entirely unimportant. This is one of those inconsistencies into which Plautus often falls through carelessness. The scene must be brought to an end somehow, and to make the telling of the name reveal the truth to Hegio is an effective way of bringing about the disclosure of the trick.

636. **quin quiescis?** *be still, won't you?* addressed to his heart. In such questions, with 2d sing. pres. indic., *quin* gives an imperative sense, different from the purely interrogative sense of *cur non.* Examples are frequent, and *quin* is also found with impv. (*Curc.* 241, *quin tu . . . perdura, quin responde*, etc.) and even with

Tú subsultas, égo miser uix ásto prae formídine.
HE. Sátin istuc mihi éxquisitumst, fuísse hunc seruom in Álide
Néque esse hunc Philocratém? AR. Tam satis quam númquam hoc inueniés secus.
Séd ubi is nunc est? HE. Vbi ego minume atque ípsus se uolt máxume.
Tum ígitur ego derúncinatus, deártuatus súm miser
Huíus scelesti téchinis, qui me ut lúbitumst ductauít dolis.
Séd uide sis. AR. Quin éxploratum díco et prouisum hóc tibi.
HE. Cérton? AR. Quin nil, ínquam, inuenies mágis hoc certo cértius:
Phílocrates iam inde úsque amicus fuít mihi a pueró puer.
HE. Séd qua faciest túos sodalis Phílocrates? AR. Dicám tibi:

indic. and impv. in the same sentence, *Pers.* 397 f.; *Most.* 815, *quin tu is . . . atque perspecta.* — **dierectum**: like *dierecte* of doubtful etymology, but certainly referring to crucifixion, and used with *i*, *abi*, *abin*, or *recede* equivalent to *abi in malam crucem.* This curse and **suspende te** are addressed to his heart because its beating is like a dance of joy. Cf. *Aul.* 626, *meum cor coepit artem facere ludicram atque in pectus emicare.*

638. **satin**: in the proper meaning of *satis; have I examined enough to feel sure . . .?* — **exquisitum**, *sought out*, *made certain*, connected with the later adj. use of *exquisitus*, but only here in Pl.

641. **deruncinatus** (from *runcina*, *a plane*), **deartuatus** (cf. 672): vivid slang words for cheating, which, as it is the stock subject of comedy, is diversified in Pl. by a large vocabulary of figurative terms.

642. **techinis**: for *technis* (from τέχνη); see n. on 562.

643. **sed uide sis**, *but consider, please*, whether you may not be mistaken.

644. **magis . . . certius**; so *Ps.* 220; *Bacch.* 500; *Men.* prol. 55; *Poen.* 82; 212; 461, etc., and cf. *aeque* with compar., 700. This is colloquial strengthening, like the double negative in Engl. and like **subrufus aliquantum** (648), where the same idea is expressed twice.

Mácilento ore, náso acuto, córpore albo, oculís nigris,
Súbrufus aliquántum, crispus, címcinnatus. HE. Cónuenit.
TYN. Vt quidem hercle in médium ego hodie péssume procésserim :
Vaé illis uirgis míseris, quae hodie in térgo morientúr meo.
HE. Vérba mihi data ésse uideo. TYN. Quíd cessatis, cómpedes,
Cúrrere ad me méaque amplecti crúra, ut uos custódiam ?
HE. Sátine me illi hodié scelesti cápti ceperúnt dolo ?
Íllic seruom se ássimulabat, híc sese autem líberum.
Núculeum amisí, reliqui pígneri putámina.
Íta mi stolido súrsum uorsum os súbleuere offúciis.

648 ff. There are similar descriptions in *Rud.* 317 f.; *Ps.* 1218 f., etc. The wig worn by the actor who played the part of Philocrates would correspond to the description.

649. **ut quidem** : to express the result of what the other speaker has said, often ironically; *Aul.* 154, *in rem hoc tuamst.* | *ut quidem emoriar, this is to your advantage.* | *Yes, so much so that it will be the death of me.* — **in medium procedere,** *to come forth into public to begin the day.* — **pessume,** *under the worst of auspices, most unfortunately.* Cf. Ter. *Adel.* 979, *processisti hodie pulcre.*

650 ff. The humor of inversion; he pities the rods instead of his back and offers to guard the fetters. Cf. *Amph.* 1029, *ulmorum Acheruns,* of one who is beaten, and *Asin.* 297, *custos carceris, jailor* instead of *jail-bird.*

653. **satine,** etc., *have they actually cheated me . . . ?* So *Most.* 76, *satin abiit? Epid.* 666; *Men.* 522; *Rud.* 462; 1193, etc. *satis* is weakened to the meaning *quite, really;* cf. *satis scio, I am quite sure.* This use is almost confined to questions.

655. **nuculeum** = *nucleum ;* cf. *columen, integumentum,* etc.

656. **os subleuere offuciis,** *have smeared my face with their paints, i.e.,* have cheated me. *os sublinere* is a common phrase in this sense and is said (Non. p. 45) to be derived from the practical joke of painting the face of a person sleeping, — a rather doubtful explanation, but we have none better. — **sursum uorsum** : cf. *sursum deorsum,* Ter. *Eun.* 278.

Hic quidem me numquam írridebit. Cólaphe, Cordalió, Corax,
Íte istinc, ecférte lora. Lor. Núm lignatum míttimur?

HEGIO LORARII TYNDARVS ARISTOPHONTES

SENEX SERVOS ADVLESCENS

He. Inícite huic manicas . . . mastígiae.
Tyn. Quid hoc ést negoti? quíd ego deliquí? He. Rogas?
Satór sartorque scélerum et messor máxume.
Tyn. Non óccatorem dícere audebás prius?
Nam sémper occant príus quam sariunt rústici.
[He. At ut confidenter mihi contra ástitit.
Tyn. Decet ínnocentem séruom | atque innóxium
Confídentem esse, suom ápud erum potíssumum.]
He. Adstríngite isti súltis uehementér manus.
Tyn. Tuós sum : tu has quidém uel praecidí iube.

657. **Colaphe,** *κόλαφος*, *Cuff*, **Cordalio,** *κορδύλη*, *Club*, **Corax,** *κόραξ*, *Hook*, or perhaps *Knocker*; comic names for slaves whose office it was to inflict punishment. They carried thongs (*lora*) and were called *lorarii*.

658. **num** does not expect a negative answer, but, as often in Pl., introduces a neutral question. — **lignatum,** *to bring wood*, binding it with the *lora*. The question is meant to raise a laugh by the contrast between it and the service for which they were actually summoned, but the wit is poor.

Ninth Scene. The lorarii come out of the house and Hegio at once addresses them.

661. **sator,** etc., *sower and cultivator of crimes and most of all (as you will find) reaper of the crop of punishment.* The adv. **maxume** emphasizes **messor.**

662. **audebas,** *wish, choose.* This sense of *audeo* is an original one (*audeo* = *auideo*, to be *auidus*; cf. *aueo*), not a colloquial weakening from the meaning *dare*. *Ps.* 78, *nilne adiuuare me audes; Mil.* 232; *Asin.* 476, etc., and cf. *sodes* (*si audes*), *if you please*, and note on *audacia*, 287. Harp. Lex. is not exact on this word.

664–666 are probably a gloss taken from *Pseud.* 459–461, where they suit the context and situation much better than here. Tyndarus does not base his defense upon his being *innocens* and *innoxius*, and expressly repudiates the claim of Hegio to his loyalty, 707 f., 717 ff. See also the general remarks on the play in Introd.

Sed quíd negotist? quam ób rem suscensés mihi?
He. Quia mé meamque rém, quod in te unó fuit,
Tuís scelestis fálsidicis falláciis
Delácerauisti deártuauistíque opes,
Confécisti omnis rés ac rationés meas.
Ita mi éxemisti Phílocratem falláciis.
Illum ésse seruom crédidi, te líberum:
Ita uósmet aiebátis itaque nómina
Intér uos permutástis. Tyn. Fateor ómnia
Facta ésse ita ut tu dícis et falláciis
Abísse eum abs te méa opera atque astútia:
An, óbsecro hercle te, íd nunc suscensés mihi?
He. At cúm cruciatu máxumo id factúmst tuo.
Tyn. Dum ne ób malefacta péream, parui exístumo.
Si ego híc peribo, ast ílle ut dixit nón redit,
At erít mi hoc factum mórtuo memorábile,
Me méum erum captum ex séruitute atque hóstibus
Reducém fecisse líberum in patriam ád patrem,
Meúmque potius mé caput perículo
Praeóptauisse quam ís periret pónere.

670. **quōd**: not the pron. nor the conj., but the monosyllabic form of *quoad*, which is regularly monosyllabic in Pl. even when written *quoad*, and occasionally in Lucr. and Hor. The MSS. vary somewhat, *e.g.*, *Men.* 769 *quoad*.

681. **cum cruciatu**: (also abl. without prepos.) expressing accompaniment of an action that is still to take place; the Engl. expresses the futurity in the prepos., *to your sorrow*, *to your cost*, etc. Cf. *Asin.* 412; 901; *Amph.* 793, etc.

682. **existumo** = *aestumo*; cf. *Most.* 76, *flocci existumat*; a somewhat rare sense.

683. **ast**: continues the condition introduced by **si** as in the law of the XII.Tables (V. 7, Schoell) *si furiosus escit, ast ei custos nec escit*, . . ., and in the law of Servius Tullius (Fest. p. 230), *si parentem puer uerberit, ast olle plorassit, puer . . . sacer esto*.

687. **periculo**: with *ponere*, indirect object. Cf. 230, *offerre uilitati*. The expression occurs only here and the explanation is not certain.

688. **potius praeoptauisse**: cf. *magis . . . potius*, 321 ff. and n. on 644. — **periret**: potential. This is regular in Pl. after *potius quam*; *Ps.* 368; 554; *Aul.* 51, etc.

He. Facito érgo ut Acherúnti clueas glória.
Tyn. Qui pér uirtutem peritat, non ínterit.
He. Quando égo te exemplis péssumis cruciáuero
Atque ób sutelas tuás te Morti mísero,
Vel te ínteriisse uél periisse praédicent:
Dum péreas, nil intérdico aiant uíuere.
Tyn. Pol si ístuc faxis, haúd sine poena féceris,
Si ille húc rebitet, sícut confido áffore.
Ar. Pro di ínmortales: núnc ego teneo, núnc scio
Quid hoc sít negoti: méus sodalis Phílocrates
In líbertatest ád patrem in patriá. . . . 699
Benést: nec quisquamst mi aéque melius quoí uelim.
Sed hóc mihi aegrest me huíc dedisse operám malam,

689. **Acherunti**: locative, treated like the name of a town; Introd. 18 *d*.

690. **qui**, etc., *he does not perish, who dies for a good deed*. The form **peritat** may be a frequentative from *pereo*, but more probably contains *perit* confused with some other word. Nonius, p. 424, quoting this passage (with *perit at*), says *perire et interire plurimum differentiae habent quod perire leuior res est et habet inuentionis spem et non omnium rerum finem*, and this comment has been often repeated. It is plain, however, that the point of the saying lies in the fact that the two verbs are practically synonymous and that one of them is forced into the stronger sense by the way in which they are used. In Engl. we might say, 'He does not die, who dies for a good deed,' and it would have exactly the meaning of the Latin. No such difference exists in common usage between *pereo* and *intereo* or between *perimo* and *interimo*. The remark of Nonius is simply made up to suit this passage, which he only partially understood.

691. **exemplis pessumis**, *in the worst possible ways*; so *istoc exemplo*, *omnibus exemplis*, etc., esp. in regard to modes of punishment. Colloquial loss of meaning.

692. **sutelas**, *tricks*. For the figure, cf. *Amph.* 367, *consuti doli*, and Engl. *web of deceit*.

694. **nil interdico aiant**, *I don't forbid them to say*; cf. *Trin.* 994, *qui sis, qui non sis, floccum non interduim*, and *interest*. — **aiant**: jussive subjunc., *let them say that you are alive*; then **nil interdico** is prefixed and the two are connected paratactically. Introd. 26.

696. **adfore**: sc. *eum*; Introd. 24 *b*. As **adfore** repeats **rebitet**, it is more natural in Engl. to render, *as I am sure he will do*.

699 f. **ad patrem**: Introd. 18 *c*. — **benest**: Introd. 20 *a*. — **aeque melius**: cf. 828, *adaeque fortunatior*, *Merc.* 335. The explanation is the same as that of *magis certius*, 644.

Qui núnc propter me méaque uerba uínctus est.
HE. Votuín te quicquam mi hódie falsum próloqui?
TYN. Votuísti. HE. Cur es aúsus mentirí mihi?
TYN. Quia uéra obessent ílli quoi operám dabam:
Nunc fálsa prosunt. HE. Át tibi oberunt. TYN. Óptumest:
At erúm seruaui, quém seruatum gaúdeo,
Quoi mé custodem addíderat erus maiór meus.
Sed málene id factum | árbitrare? HE. Péssume.
TYN. At ego áio recte, qui ábs te sorsum séntio:
Nam cógitato, síquis hoc gnató tuo
Tuos séruos faxit, quálem haberes grátiam?
Emítteresne nécne eum seruóm manu?
Essétne apud te is séruos acceptíssumus?
Respónde. HE. Opinor. TYN. Cúr ergo iratús mihi's?
HE. Quia illí fuisti quám mihi fidélior.
TYN. Quid tu? úna nocte póstulauisti ét die
Recéns captum hominem núperum, nouícium
Te pérdocere, ut mélius consulerém tibi
Quam illí quicum una a púero aetatem exégeram?

703. **uotuin** (= *uetuine*), *didn't I forbid . . .?* This is always the effect of *ne* with 1st sing. perf. indic., except *Cist.* 295, *dixin ego istaec, obsecro?* so with *sumne*, with *estne* in certain forms of question, and in some other sentences. — Plautus forgets that it was Philocrates whom Hegio had warned against lying (264). Cf. 635 n.

709. Tynd. defends his conduct, inviting Hegio to a formal discussion.

710. **sorsum** (= *seorsum*) strengthens **abs te**; so *abs te seorsus sentiam*, Afran. 85, Ribb. *Rud.* 1100, is peculiar and does not show that *abs te sentio* = *tecum sentio*, as Brix takes it.

712. **faxit**: the strict classical constr. would be *fecisset*, but in the time of Plautus the forms of condition were not yet fully differentiated; cf. Introd. 35 *a*, *b*.

714. **essetne**: somewhat like *wouldn't he be . . .?* So always with subj. impf. Cf. 703 n.

718. **nuperum** (only here and in late Latin), **nouicium**: added to emphasize the idea already expressed once in **recens captum**; this is the important point in his argument. — **te** is subj., **hominem** obj. of **perdocere**.

He. Ergo áb eo petito grátiam istam. dúcite
Vbi pónderosas crássas capiat cómpedes:
Inde íbis porro in látomias lapidárias.
Ibi quom álii octonos lápides effodiúnt, nisi
Cottídiano sésquiopus conféceris,
Sescéntoplago nómen indetúr tibi.
Ar. Per deós atque homines égo te obtestor, Hégio,
Ne tu ístunc hominem pérduis. He. Curábitur:
Nam nóctu neruo uínctus custodíbitur,
Intérdius sub térra lapides éximet.
Diu ego húnc cruciabo, nón uno absoluám die.
Ar. Certúmnest tibi istuc? He. Nón moriri cértius.
Abdúcite istum actútum ad Hippolytúm fabrum,
Iubéte huic crassas cómpedes inpíngier:
Inde éxtra portam ad meúm libertum Córdalum
In lápicidinas fácite deductús siet.
Atque húnc me uelle dícite ita curárier,
Nequí deterius huíc sit quam quoi péssumest.
Tyn. Cur égo te inuito me ésse saluom póstulem?
Períclum uitae meaé tuo stat período.
Post mórtem in morte níl est quod metuám mali.
Et sí peruiuo usque ád summam aetatém, tamen
Breue spátiumst perferúndi quae minitás mihi.

721. **gratiam istam**, *thanks for that*: see n. on 358.

723. **latomias** (λατομία): a Greek word which came early into use among the Romans, perhaps from the prison quarries at Syracuse. Cf. *lapidicinae*, 736, 944.

728 f. **curabitur**: in ironical reply to Aristophontes' prayer. — **custodibitur**: cf. *audibis*, 619.

730. **interdius** (later *interdiu*): *Am.* 509; *Aul.* 72; *Ps.* 1298, etc. Cf. *nudius tertius*.

732. **certumnest tibi . . .?** *are you determined . . .?* A very common phrase in Pl.

738. **ne qui** (μήπως): see Introd. 36 *a*, and cf. 553, *ut qui*; this is the particle *qui*, not abl. of degree of difference.

740. **periclum**, etc., *you imperil my life at your own peril*, *i.e.*, Philoc. will surely return and call Hegio to account. — **periculo**: abl. of price.

743. **minitas**: cf. *Trin.* 367 n.

Vale átque salue, etsi áliter ut dicám meres.
Tu, Arístophontes, dé me ut meruisti, íta uale :
Nam míhi propter te hoc óptigit. He. Abdúcite.
Tyn. At únum hoc quaeso, si húc rebitet Phílocrates,
Vt mi éius facias cónueniundi cópiam.
He. Perístis, nisi iam hunc é conspectu abdúcitis.
Tyn. Vis haéc quidem herclest, ét trahi et trudí simul.
He. Illic ést abductus récta in phylacam, ut dígnus est.
Ego illís captiuis áliis documentúm dabo,
Ne tále quisquam fácinus incipere aúdeat.
Quod ábsque hoc esset, quí mihi hoc fecít palam,
Vsque óffrenatum suís me ductarént dolis.
Nunc cértumst nulli pósthac quicquam crédere :
Satis súm semel decéptus. sperauí miser
Ex séruitute me éxemisse fílium :
Ea spés elapsast. pérdidi unum fílium,
Puerúm quadrimum quém mihi seruos súrpuit,

744. The order is **etsi meres ut aliter dicam.** This is said because **uale atque salue** is a courteous and even friendly farewell.

747 f. were intended to increase the pathos of the situation, but they are quite inconsistent with the plot; Tynd. is sure to be at once released and entirely forgiven when Philoc. returns, and this request for an interview is superfluous.

749. **peristis**: to the *lorarii*, is a strong form of threat ; cf. *perii*, *I am lost*, which also anticipates a future event.

750. **uis**, etc. : cf. the cry of Caesar as the conspirators pressed about him, *ista quidem uis est*. The words seem to be proverbial and to contain a protest against illegal violence.

754. **absque hoc esset**, *if it had not been for this Aristophontes*. So *Trin.* 832, *absque foret te* ; 1127, *apsque te foret*, etc., only with impers. *esset* and *foret* and abl. of pron. or *hac re*. Properly *absque* is a prepos. (*abs* and indef., not connective, *que*) and the impf. subjunc. is an independent concessive subjunc. ; then by association *absque* comes to have concessive or conditional force, retaining also its function as prepos. The fact that it is sometimes separated from the abl. (*Trin.* 832) shows that the prepositional force was slight. Cf. colloquial Engl., *without you had helped me*, and similar phrases.

755. **usque offrenatum**, *with a bit in my mouth*. Engl., *to lead by the nose*.

760. **surpuit** = *surripuit:* cf. n. on 8.

Neque cúm seruom umquam répperi neque fílium :
Maiór potitus hóstiumst. quod hoc ést scelus ?
Quasi in órbitatem líberos prodúxerim.
Sequere hác : reducam te úbi fuisti. néminis
Miserére certumst, quía mei miseret néminem.
AR. Exaúspicaui ex uinclis : nunc intéllego
Redaúspicandum esse ín catenas dénuo.

ERGASILVS

PARASITVS

Iúppiter supréme, seruas mé measque augés opes :
Máxumas opímitates ópiparasque offérs mihi :
Laudém, lucrum, ludúm, iocum, festíuitatem, férias,
Pompám, penum, potátiones, sáturitatem, gaúdium.
Néc quoiquam homini súpplicare núnciam certúmst mihi :
Nam uél prodesse amíco possum uél inimicum pérdere.
Íta hic me amoenitáte amoena amoénus onerauít dies :

762. **potitus hostiumst** : cf. 92 n. — **quod hoc est scelus ?** so Ter. *Eun.* 326, *quid hoc est sceleris ? what is the meaning of this ill luck ? scelus, scelestus* have a wide use in comedy as terms of reproach; it appears to be a case of colloquial weakening of meaning.

763. **produxerim** : cf. *Rud.* 1173, *ego is sum qui te produxi pater ;* Enn. *Ann.* 118, *tu produxisti nos intra luminis oras.*

767. **redauspicandum** : coined for comic effect with **exauspicaui.** *I came out of chains with good omens ; now I must omen myself back again.*

TENTH SCENE. Hegio and Aristophontes leave the stage by the right-hand door, going back to the house of Hegio's brother. Ergasilus enters by the left-hand door, having come from the seaport, where he has just seen Philocrates and Philopolemus.

Scenes like this, in which a messenger takes a score of lines to explain his great haste, are frequent in Pl., in spite of the violation of stage illusion. The language is often, as here, extremely characteristic.

769. **opimitates** : Introd. 13 *a.*

771. **pompam** : the procession of slaves bearing provisions from the market.

774. **amoenitate amoena amoenus** : cf. *Ps.* 940, *memorem inmemorem facit qui monet quod memor meminit ; Amph.* 278, *optumo optume optumam operam das.* — **hic . . . dies** : cf. *huic die,* etc., 464.

Síne sacris heréditatem sum áptus effertíssumam.
Nunc ád senem cursúm capessam hunc Hégionem, quoí boni
Tantum áffero quantum ípse a diuis óptat, atque etiam ámplius.
Nunc cérta res est, eódem pacto ut cómici seruí solent,
Coníciam in collum pállium, primo éx med hanc rem ut aúdiat:
Speróque me ob hunc núntium aetérnum adepturúm cibum.

HEGIO ERGASILVS

SENEX PARASITVS

He. Quanto ín pectore hánc rem meó magis uolúto,
Tantó mi aegritúdo auctiór est in ánimo.
Ad íllum modúm sublitum ós esse mi hódie!
Neque íd perspicere quíui.
Quod quóm scibitúr, tum per úrbem inridébor.
Quom extémplo ad forum áduenero, ómnes loquéntur:
'Hic íllest senéx doctus, quoí uerba dáta sunt.'

775. **sine sacris hereditas**: an inheritance not burdened with the obligation to keep up any religious observance, and so a gain without anything to detract from its value. So *Trin.* 484.—**aptus** (from *apiscor*) = the more classical *adeptus*.

777. **amplius**: because Philopol. was bringing with him the slave Stalagmus, who had stolen Hegio's younger son.

778. **comici serui**, *slaves in the comedies, on the stage*. So *comicos stultos senes*, Caecil. Stat. 243 R. (Cic. *de Amic.* 99); *Most.* 1152. The *seruos currens* was a stock figure of comedy; cf. Ter. *Heaut.* prol. 31, 37.

779. **coniciam**: paratactically with **certa res est**. Introd. 26 *a*.

Eleventh Scene. Hegio comes back from his brother's house. Seeing Ergasilus, he stops to listen to what he is saying.

781 f. **quanto**: qualifying **magis**.—**meo**: join with **pectore**.—**auctiōr**: Introd. 43.

783 f. Infin. in exclamation; cf. 946. This construction is more common in Pl. with *-ne*, but Ter. uses it largely without *-ne*. The following sentence might also have been exclamatory, but the indic. emphasizes the fact.

787. **doctus**, *sharp;* the regular meaning in Pl., here ironically, as

Sed Ergasilus estne hic, procul quem uideo?
Conlécto quidémst pallió: quidnam actúrust?
ERG. Moue áps te moram atque, Ergasile, age hanc rem.
Éminor intérminor, nequís mihi obstiterit óbuiam,
Nísi qui satis diú uixisse sése homo arbitrábitur:
Nám qui obstiterit óre sistet. HE. Híc homo pugilatum íncipit.
ERG. Fácere certumst. proínde ut omnes ítinera insistánt sua,
Néquis in hanc plateám negoti cónferat quicquám sui:
Nám meus est ballísta pugnus, cúbitus catapultást mihi,
Vmerus aries: túm genu ut quemque íecero, ad terrám dabo.
Déntilegos omnés mortales fáciam, quemque offéndero.
HE. Quaé illaec eminátiost nam? néqueo mirarí satis.
ERG. Fáciam, ut huius dieí locique meíque semper méminerit:

in *Pers.* 594, *ego ille doctus leno paene in foueam decidi.*

790. **age hanc rem**, 'to business!' Cf. 444.

791. **eminor**: not found elsewhere, but cf. *eregito*, 952, *ementior*, *Amph.* 411, and *edico*. The MSS. also give *eminatio*, below, 799. Scenes like this occur *Curc.* II. 3; *St.* II. 1, in which a messenger of good tidings exhorts himself or threatens any who may get in his way.

793. **ore sistet**, *stand on his head.* For this intrans. sense, cf. *Mil. Glor.* 850, *capite sistebant cadi*; *Curc.* 287.

794. **ut**: with a jussive subjunc. *ut* is much rarer than in wishes, but it is supported here by the succession of commands and prohibitions, **ne . . . obstiterit**, **nequis . . . conferat**, **continete**.

796. **ballista**: the fist is compared to the round stone hurled from the machine, while the long forearm is like the arrow, **catapulta**. In later Latin these words are used of the engines, not of the missiles.

798. **dentilegos . . . faciam**, *I will make him pick up his teeth*, *i.e.*, I will knock them out. — **quemque** = *quemcumque*; Introd. 19 *d*. — **offendero**, *meet*, *find*, the usual, though not quite invariable, sense in Pl., with some suggestion of the literal meaning, *strike against*. Cf. *Curc.* 282, 294; *Poen.* 483; *Most.* 26, etc.

Quí mi in cursu opstíterit, faxo uítae is opstiterít suae.
HE. Quíd hic homo tantum íncipissit fácere cum tantís minis ?
ERG. Príus edico, néquis propter cúlpam capiatúr suam :
Cóntinete uós domi, prohibéte a uobis uím meam.
HE. Míra edepol sunt ní hic in uentrem súmpsit confidéntiam.
Vaé misero illi, quoíus cibo iste fáctust imperiósior.
ERG. Túm pistores scrófipasci quí alunt furfuribús sues,
Quárum odore praéterire némo pistrinúm potest :
Eórum si quoiúsquam scrofam in público conspéxero,
Éx ipsis dominís meis pugnis éxculcabo fúrfures.
HE. Básilicas edíctiones átque imperiosás habet.
Sátur homost, habét profecto in uéntre confidéntiam.
ERG. Túm piscatorés qui praebent pópulo pisces foétidos,
Qui áduehuntur quádrupedanti crúcianti canthério,
Quórum odos subbásilicanos ómnes abigit ín forum :

801. **opstiterit**: fut. perf. For parataxis after **faxo**, see Intr. 26 *a*.

805. **mira sunt ni**, lit., *it is a wonder if he has not . . .*, *i.e.*, *he must have . . .* or *I should n't wonder if he has . . .* So *Ps.* 1216; *Trin.* 861, etc. Distinct from *mirum quin*, which implies a negative. — **in uentrem** : for *in animum*, with reference to the parasite's chronic hunger.

806. **uae**, etc., *I am sorry for the poor man who furnished the food that produces this unusual courage.*

807. **pistores** : put as if a verb were to follow, but when the main sentence comes the gen. **eorum** is used instead. So below, **piscatores qui . . . eis, lanii qui . . . eorum.** Various authorities state distinctly that there were no bakers in Rome in the time of Plautus, and *pistor*, therefore, has its original meaning, *miller*.

810. **dominis**: instead of *scrofis*, the kind of joke called παρὰ προσδοκίαν, which consists in the substituting of an unexpected word for the one which would naturally be used. — **pugnis exculcabo** (*calco*, *calx*, the heel) : an intentional mixture of metaphors.

813 ff. **qui**: refers to **piscatores**, as does **quorum** ; *the stench that they cause by bringing stale fish.* — **subbasilicanos**, *the loungers in the public porches.* Cf. *Curc.* 472, *maritos sub basilica quaerito.* This must refer to some basilica built between 210, when it is known that none existed in Rome, and 184, the year in which the

Eís ego ora uérberabo súrpiculis piscáriis,
Vt sciant aliéno naso quam éxhibeant moléstiam.
Túm lanii autem quí concinnant líberis orbás oues,
Quí locant caedúndos agnos ét dupla agninám danunt,
Quí petroni nómen indunt uéruecí sectário :
Eórum ego si in uiá petronem públíca conspéxero,
Ét petronem et dóminum reddam mórtales misérrumos.
HE. Eúgepae : edíctiones aédilicias híc quidem habet,
Mírumque adeost ni húnc fecere Aetóli sibi agoránomum.
ERG. Nón ego nunc parasítus sum, sed régum rex regálior :
Tántus uentri cómmeatus méo adest in portú cibus.
Séd ego cesso hunc Hégionem oneráre laetitiá senem ?
Quó homine hominum adaéque nemo uíuit fortunátior.
HE. Quae íllaec est laetítia quam illic laétus largitúr mihi ?

Basilica Porcia was erected by Cato. Cf. *surrostrani*, Cic. *ad Fam.* VIII. 1. 4.

818 ff. **concinnant** : cf. 601 n. There are two separate accusations, the first being in three parts : 'the dealers take away young lambs from the mothers, have them killed by the butchers (**locant caedundos**, cf. *locare statuam faciendam*, etc.), and then sell the flesh (**agninam**, sc. *carnem*) for double price (**dupla**, sc. *pecunia*) ; in the second place, they pass off a tough old wether (**petroni**) as a tender fat sheep.' This must be the general sense, but there are difficulties in the text (*duplam*, MSS.) and in the meaning of *petro* and of *uerucx sectarius*.

822. **mortales** : used humorously of both the man and the sheep.

823 f. The aediles had charge of the markets. — **mirum ni** : see 805 n. — **agoranomum** : an intentional mixture of Greek offices with Roman for comic effect, like the use of *barbaricus*, 492. See Introd. 7.

826. **tantus cibus** : subj. of **adest**, while **conmeatus meo uentri** is pred. The fact that Ergasilus is to be the first to announce the safety of Philopolemus insures him perpetual food at Hegio's expense.

827. **sed ego cesso . . . ?** so *Aul.* 397 ; 627 ; *Rud.* 676, etc., and often in Ter., always in a situation similar to this. The sentence is only partially interrogative, with something of exclamatory effect.

828. **uiuit** : more expressive than *est* : cf. *Trin.* 390 n.

ERG. Heús ubi estis? écquis hic est? écquis hoc aperit óstium?
HE. Híc homo ad cenam récipit se ad me. ERG. Áperite hasce ambás fores
Príus quam pultando ássulatim fóribus exitium ádfero.
HE. Perlúbet hunc hominem cónloqui: Ergásile. ERG. Ergasilum quí uocat?
HE. Respíce. ERG. Fortuna quód tibi nec fácit nec faciet, mé iubes.
Séd quis est? HE. Réspice ad me: Hégio sum. ERG. Óh mihi,
Quantumst hominum optumorum optume, in tempore aduenis.
HE. Nescío quem ad portum náctus es ubi cénes: eo fastídis.
ERG. Cédo manum. HE. Manúm? ERG. Manum, inquam, cédo tuam actutúm. HE. Tene.
ERG. Gaúde. HE. Quid ego gaúdeam? ERG. Quia ego ímpero: age gaudé modo.
HE. Pol maerores mihi anteuortunt gaudiis. [ERG. Noli irascier.]
ERG. Iám ego ex corpore éxigam omnis máculas maerorúm tibi:
Gaúde audacter. HE. Gaúdeo, etsi níl scio quod gaúdeam.

830 ff. Impatient knocking and calling at a door is frequently introduced by Plautus, and usually with the use of *ecquis*. With other verbs than *est* there is almost always imperative effect, *Won't somebody open this door?* So *Amph.* 1020; *Most.* 900; 988, etc.

834. Erg. replies somewhat impertinently before he knows who is speaking to him, taking **respicere** in its secondary sense, *to look upon with favor*. Cf. *Fortuna Respiciens*.

836. **quantumst hominum**: Introd. 14 *e*.

837. **fastidis**: referring to his attitude in 834.

841. **ex corpore . . . maculae**: as if the spots of grief were literally visible.

Erg. Béne facis : iubé — He. Quid iubeam? Erg. ígnem ingentem fíeri.

He. Ígnem ingentem? Erg. Ita díco : magnus út sit. He. Quid? me, uólturi,

Tuán causa aedis íncensurum cénses? Erg. Noli iráscier.

Iúben an non iubés astitui aúlas, patinas élui,

Láridum atque epulás foueri fóculis ferueńtibus,

Álium pisces praéstinatum abíre? He. Hic uigilans sómniat.

Erg. Álium porcinam átque agninam et púllos gallináceos?

He. Scís bene esse, sí sit unde. Erg. Pernam atque ophthálmiam,

Hóraeum scombrum ét trugonum et cétum et mollem cáseum?

He. Nóminandi istórum tibi erit mágis quam edundi cópia

843. **bene facis,** *you're very kind.* Donatus on Ter. *Eun.* 186 (I. 2. 106), *non iudicantis est sed gratias agentis, i.e.,* it does not mean *quite right,* which would be *recte facis.* Cf. the sense of *beneficium* and Hor. *S.* I. 4. 17, *di bene fecerunt.* — **fīeri** : Introd. 43.

844. **magnus ut sit,** *let it be a large one.* Indep. subj., not a result clause. Introd. 33 *d.* — **uolturi** : as a type of rapacity; cf. *Trin.* 101 and elsewhere.

846. **iuben an non iubes . . .?** with urgent, almost impv., force. This is the regular meaning with *-ne . . . an non* and 2d sing. pres. indic. So 74; *Aul.* 660; *Ps.* 254; 1246, etc. But *Aul.* 643; *Ps.* 616 have no impv. force.

847. **fōculis** (from *foueo, fouiculum*): a pan for warming food, distinct from *fŏculus,* dimin. of *fŏcus, a little fireplace.*

848. **uigilans somniat,** *is dreaming while he is awake, i.e., is talking nonsense; Amph.* 697, and cf. *astans somniat, Men.* 395. This should be distinguished from *uigilans dormiat, is sleeping while he seems to be awake, i.e., is stupid, Ps.* 386. Cf. *uigilans stertis,* Lucr. III. 1048.

850. **bene esse** (from *sum*): Introd. 20 *a.*

There is an evident confusion in the naming of different kinds of food. **laridum** and **epulas** do not make a pair nor **pernam** and **ophthalmiam,** and 849 comes in oddly after the call for fish, 848.

852. **nominandi istorum copia** : so Ter. *Heaut.* 29, *nouarum spectandi copia;* Lucr. V. 1225,

Híc apud me, Ergásile. ERG. Mean me caúsa hoc censes dícere?
HE. Néc nil hodie néc multo plus tu híc edes, ne frústra sis:
Proín tu tui cottídiani uícti uentrem ad me ádferas.
ERG. Quín ita faciam, ut tú te cupias fácere sumptum, etsi égo uetem.
HE. Égone? ERG. Tu ne. HE. Túm tu mi igitur érus es. ERG. Immo béneuolens.
Vín te faciam fórtunatum? HE. Málim quam miserúm quidem.
ERG. Cédo manum. HE. Em manúm. ERG. Di te omnes ádiuuant. HE. Nil séntio.
ERG. Nón enim es in sénticeto, eó non sentis. séd iube
Vása tibi pura ápparari ád rem diuinám cito
Átque | agnum afférri proprium pínguem. HE. Cur? ERG. Vt sácrufices.

poenarum soluendi tempus; Varro, *R. R.* II. 1, *principium generandi animalium*, and about ten cases in other authors, chiefly in Cicero. The governing word is one which takes an objective gen. (*facultas*, *cupidus*, *cupiens*, *causa*, etc.), the gerund is always from a transitive verb, and the dependent noun is in the plural except *Capt.* 1008 and Ter. *Hec.* 372. The construction appears to be an instance of parataxis in noun constructions and to be a middle step in the transition from the simple *copia nominandi* to the more complex and fully assimilated *copia istorum nominandorum*. Cicero may have selected it for euphony, to avoid the repetition of *-orum*. The effect of the phrase is to separate and emphasize **istorum**: 'As for those things, you have a better chance to name them than to eat them here at my house.'

855. **uicti**: gen., for later *uictus*. So regularly *sumpti*, *quaesti*, *senati*, etc. Occasionally the form in *-uis* is found (*anuis*, Ter. *Heaut.* 287) and possibly once (*quaestus*, *Ps.* 1197) in *-us*.

857. **egone || tu ne**: the same question and retort *Trin.* 634; *Most.* 955; *St.* 635; *Epid.* 575. This is the asseverative particle *nē*, which except in the above cases precedes the pron. and it is also joined with *edepol*, *hercle*, etc.

860. **senticeto**: there is no point to this except the pun with **sentis**.

862. **proprium**: as the proper and suitable offering. The vs. is, however, metrically incomplete.

HE. Quoí deorum! ERG. Mihi hércle: nam ego nunc tíbi sum summus Iúppiter,
Ídem ego sum Salús, Fortuna, Lúx, Laetitia, Gaúdium:
Proín tu diuom hunc sáturitate fácias tranquillúm tibi.
HE. Ésurire míhi uidere. ERG. Mí quidem esurio, nón tibi.
HE. Tuo árbitratu: fácile patior. ERG. Crédo: consuetú's puer.
HE. Iúppiter te díque perdant. ERG. Te hércle — mi aequomst grátias
Ágere ob nuntiúm: tantum ego nunc pórto a portu tíbi boni.
Núnc tu mihi placés. HE. Abi, stultu's: séro post tempús uenis.
ERG. Ígitur olim si áduenissem, mágis tu tum istuc díceres.
Núnc hanc laetitiam áccipe a me quám fero: nam fílium
Tuóm modo in portú Philopolemum uíuom, saluom et sóspitem
Vídi in publicá celoce ibidémque illum adulescéntulum

863. **nam ego**, etc.: cf. *Pseud.* 328, *nam hic mihi nunc est multo potior Iuppiter quam Iuppiter.*

866. **mihi**: with **uidere** (2d sing.), but taken by Erg. as if with **esurire**. He therefore replies, *my hunger is my affair, not yours.* Cf. *Asin.* 625, *tibi equidem, non mihi opto*, and Introd. 15 *a*.

868. **te hercle**: followed by a pause, as if it depended upon **di perdant** of the preceding speech, but is then fitted into the more polite phrase which follows.

870. **nunc . . . places**: *i.e.*, now I am ready to accept your invitation, since the news that I bring will insure me a good supper. Cf. 176 ff. — **sero**: because the trick which had been played upon Hegio made him disinclined to a feast.

871. **igitur**, *then*, esp. to bring in the main clause with emphasis. So in the XII. Tables, and often with *tum* and *demum*. — **olim**, *at that time*, in the original sense from *olle*.

874. **illum adulescentulum**: Philoc. But in the natural course of events Erg. would have known nothing about his departure.

Áleum una et tuóm Stalagmum séruom qui aufugít domo,
Quí tibi surripuít quadrimum púerum filiolúm tuom.
He. Ábi in malam rem, lúdis me. Erg. Ita me amábit sancta Sáturitas,
Hégio, itaque suó me semper cóndecoret cognómine,
Vt ego uidi. He. Meúmne gnatum? Erg. Tuóm gnatum et geniúm meum.
He. Ét captiuom illum Álidensem? Erg. *Μὰ τὸν Ἀπόλλω.* He. Et séruolum
Meúm Stalagmum, meúm qui gnatum súrripuit? Erg. *Ναὶ τὰν Κόραν.*
He. Iám diu — Erg. *Ναὶ τὰν Πραινέστην.* He. Vénit? Erg. *Ναὶ τὰν Σιγνίαν.*
He. Cérton? Erg. *Ναὶ τὰν Φρουσινῶνα.* He. Víde sis — Erg. *Ναὶ τὰν Ἀλάτριον.*
He. Quíd tu per barbáricas urbes iúras? Erg. Quia enim item ásperae
Súnt ut tuom uictum aútumabas ésse. He. Vae aetatí tuae.
Erg. Quíppe quando míhi nil credis, quód ego dico sédulo.
Séd Stalagmus quoíus erat tunc nátionis, quom hínc abit?

878. **cognomine**: a parasite in the *Persa* is called Saturio.

881. **Κόρα** is the name of Proserpina and also of a small town in Latium, and from this Erg. goes on to swear in Greek by the names of other Italian towns, Praeneste, Signia, Frusino, Alatrium, putting them all into fem. form, after the analogy of Κόραν.

882. **iam diu** goes with **uenit**; but it is probable that the text is not correct.

885. **autumabas**: cf. 188. — **uae aetati tuae**: a common reply to a joke; also *uae capiti tuo* and *uae tibi*, in the same sense, *confound you!* **uae** is here elided.

886. **quippe quando**: 'of course it is *uae mihi*, since you don't believe at all what I am telling you in sober earnest.'

HE. Sículus. ERG. At nunc Sículus non est: Bóius est, boiám terit:
Líberorum quaérundorum caúsa ei credo uxór datast.
HE. Díc, bonan fidé tu mi istaec uérba dixistí? ERG. Bona.
HE. Di ínmortales, íterum gnatus uídeor, si uera aútumas.
ERG. Aín tu? dubium habébis etiam, sáncte quom ego iurém tibi?
Póstremo, Hegió, si parua iúri iurandóst fides,
Víse ad portum. HE. Fácere certumst: tu íntus cura quód opus est.
Súme, posce, próme quiduis: té facio cellárium.
ERG. Nam hércle nisi mantíscinatus próbe ero, fusti péctito.
HE. Aéternum tibí dapinabo uíctum, si uera aútumas.
ERG. Vnde id? HE. A me meóque gnato. ERG. Spónden tu istud? HE. Spóndeo.
ERG. Át ego tuom tibi áduenisse fílium respóndeo.
HE. Cúra quam optumé potes. ERG. Bene ámbula et redámbula.
Íllic hinc abiit: míhi rem summam crédidit cibáriam.

888 f. The *boia* was a collar worn by slaves; *Boia*, a woman of the tribe of the Boii in upper Italy. — **boiam terit**: either 'he wears a fetter on his neck,' or 'he has a Boian woman for his wife.' The next vs. is added to make the second meaning clearer.

892. **ain tu?** *say you so? Do you say that?* Cf. 551. — **dubium** refers to the doubt implied in the condition **si uera autumas**. — **iurem**: potential, *when I could swear solemnly*. Cf. Introd. 29 *b*.

896. **nisi mantiscinatus . . . ero**, *if I do not make good provision*. The verb occurs only here and in the comment of Donatus on Ter. *Eun.* 258 (II. 2, 27), *cum de alieno manticinor* (so the MSS.) *et expendo*, 'when I buy provisions and pay the bills at the cost of another person.' The passage has been wholly misunderstood.

898 f. This is the formal bargain by question and answer. — **respondeo**: with a kind of pun upon the original meaning, *promise in return*, and the usual sense, *reply*.

Di ímmortales, iam út ego collos praétruncabo tégoribus.
Quánta pernis péstis ueniet, quánta labes lárido,
Quánta sumini ábsumedo, quánta callo cálamitas,
Quánta laniis lássitudo, quánta porcináriis.
Nám si alia memorém quae ad uentris uíctum conducúnt morast.
Núnc ibo, ut pro praéfectura meá ius dicam lárido,
Ét quae pendent índemnatae pérnis auxilium út feram.

PVER

Diéspiter te deíque, Ergasile, pérdant et uentrém tuom
Parasítosque omnis ét qui posthac cénam parasitís dabit.
Cladés calămitasque íntemperies módo in nostram aduenít domum.
Quasi lúpus esuriens ésset metui ne ín me faceret ímpetum:
Vbi uoltus . . . sur . . . ntis . . . ímpetum 912b
Nimisque hércle ego illum mạ́le formidabam: íta frendebat déntibus.

902 ff. The alliterations in these vss. amount almost to puns: **pernis pestis; labes larido; sumini ab-sumedo; callo calamitas; laniis lassitudo.** The form **tegoribus** (= *tergoribus*) has good MS. support in 915 and in *Ps.* 198. — **absumedo**: only here, formed on the analogy of *uredo*, *intercapedo*.

907 f. **ius dicam**: as praefect he would pronounce judgment upon the bacon and would release the hams which were hanging up waiting their turns. — **pendent**: lit., and with **indemnatae**, *waiting for legal release*.

TWELFTH SCENE. Spoken by a young slave who comes out of Hegio's house. He does not reappear in the play, and is introduced only to let the audience know what is going on in the house. The same somewhat inartistic expedient is used in the *Pseudolus*, III. 1 (766 ff.). A considerable time is supposed to have elapsed since the close of the preceding scene.

909. **Diespiter**: cf. Aul. Gell. V. 12, *Iouis 'Diespiter' appellatus, id est, diei et lucis pater*.

912 *b*. This is found only in the Ambrosian MS. Cf. Introd. 6.

Aduéniens totum déturbauit cúm carne carnárium,
Arrípuit gladium, praétruncauit tríbus tegoribus glándia,
Aulás calicesque omnís confregit nísi quae modialés erant:
Cocum pércontabatúr, possentne sériae feruéscere:
Cellás refregit ómnis intus réclusitque armárium.
Adséruate istunc súltis, serui: ego íbo, ut conueniám senem.
Dicam, út sibi penum álibi adornet, síquidem sese utí uolet:
Nam hic quidem ut adornat aut iam níl est aut iam níl erit.

HEGIO SENEX **PHILOPOLEMVS** **PHILOCRATES** ADVLESCENTES II

STALAGMVS SERVOS

HE. Iouí deisque agó gratiás merito mágnas,
Quom té redducém tuo patrí reddidérunt
Quomque éx miseriís plurumís me exemérunt,
[Quae adhuc te carens dum hic fui sustentábam,]
Quomque húnc conspicór in potéstate nóstra

914. **deturbauit**, etc. *pulled down the whole frame.* — **carnarium**: a frame supporting hooks for hanging the meat upon. Cf. *Ps.* 198.

916 ff. **calices**: cooking-vessels, not drinking-cups. — **seriae**: jars for preserves, much too large for ordinary cooking purposes, but Erg. is represented as dissatisfied with all ordinary provisions for eating. — **omnis**: for oil, wine, etc. — **rēclusit**, not by position before mute and liquid (cf. Introd. 42), but because of the omitted *d*. So occasionally in later poetry *rēduco*, *rēlatum*.

920. **dicam** includes the idea of warning or commanding, and is therefore followed by an **ut**-clause. — **sese**: subj. of **uti**, sc. *penu*.

THIRTEENTH SCENE. Hegio returns from the port with his son, to whom he is speaking as they come upon the stage. Philocrates and Stalagmus follow them.

923. **quom**: Introd. 29 *a*. — **redducem**: cf. *rēclusit*, 918.

Quomque íllaec repértast fidés firma nóbis.
PHILOP. Sátis iam dolui ex ánimo et cura, sátis me lacrumis máceraui [hoc],
Sátis iam audiui tuás aerumnas ád portum mihi quás memorasti:
Hóc agamus. PHILOCR. Quíd nunc, quoniam técum seruauí fidem
Tíbique hunc reducem in líbertatem féci? HE. Fecisti út tibi,
Phílocrates, numquám referre grátiam possím satis,
Proínde ut tu proméritu's de me et fílio. PHILOP. Immó potes,
Páter, et poteris ét ego potero et dí eam potestatém dabunt,
Vt beneficium béne merenti nóstro merito múneres:
Sícut tu huic potés, pater mi, fácere merito máxume.
HE. Quíd opust uerbis? língua nullast quá negem quidquíd roges.
PHILOCR. Póstulo abs te, ut mi íllum reddas séruom quem hic relíqueram
Pígnus pro me, quí mihi melior quám sibi sempér fuit,
Pró benefactis éius ut ei prétium possim réddere.
HE. Quód bene fecistí, referetur grátia. id quod póstulas,

927. **illaec fides**, *the promise made by this man*, Philoc.

930. **hoc agamus**, *let us attend to what we have to do*; cf. 444.

933. **proinde ut**: cf. 307 n.

934. Scan dĭ ĕăm pŏtēstātém.

935. **bene merenti nostro**, *our benefactor*. So *beneuolens* as subst., *Trin*. 46, etc.

938. **reliqueram**: on tense, see Introd. 21 *d*.

941. **quod**, etc., *as to what you have done in the way of kindness, you shall be thanked* (*for it*). **quod** is rel. pron. with anteced. omitted and probably not distinctly conceived; so that the pronominal force is almost lost. Cf. 961, 996, *quod male feci, crucior*. In 943 the main clause precedes the rel., and the omitted anteced. is more distinctly implied.

Ét id et aliud quód me orabis ímpetrabis: átque te
Nólim suscensére, quod ego irátus ei fecí male.
PHILOCR. Quíd fecisti? HE. In lápicidinas cónpeditum cóndidi,
Vbi resciui míhi data esse uérba. PHILOCR. Vae miseró mihi:
Própter meum capút labores hómini euenisse óptumo.
HE. Át ob eam rem míhi libellam pró eo argenti né duis:
Grátiis a me út sit liber dúcito. PHILOCR. Edepol, Hégio,
Fácis benigne. séd quaeso hominem ut iúbeas arcessí. HE. Licet.
Vbi | estis uos? íte actutum, Týndarum huc arcéssite.
Vós ite intro: intéribi ego ex hac státua uerbereá uolo
Érogitare, meó minore quíd sit factum fílio.
Vós lauate intéribi. PHILOP. Sequere hac, Phílocrates, me intró. PHILOCR. Sequor.

946. **meum caput**: almost = *me*. Cf. *Ps.* 723, *hoc caput* = *ego*, and *uae capiti tuo*. The infin. **euenisse** is not dependent upon **uae mihi**, but continues the exclamation.

947. **libellam**: the equivalent of an *as* in silver. It is used as here to denote an inconsiderable sum *Ps.* 98; 629, etc. — **ne duis**: Introd. 23 *b*.

949. **licet**, *I will certainly*. So *Ps.* 357; *Men.* 158; 213; *Rud.* 1211–1226, but never *yes*, in answer to a question.

951. **statua uerberea**: the same phrase is used in *Ps.* 911 of a slave who shows no fear of punishment. The adj. has the form which denotes material (cf. *ligneus*, *aureus*) and the figure implied in the phrase *statue made of blows* seems to be the same as *Asin.* 363, *interminatust nos futuros ulmeos*, 'beaten until we turn into rods.'

952. **quid filio**, etc., *what has become of my son?* So *Most.* 636, *quid eost argento factum? Trin.* 594, *quid ea re fuat*; *Most.* 231; *Mil. Glor.* 299; 973; *Ps.* 88; 779; *Truc.* 799, all in **quid**-clauses, direct or indirect; twice (*Poen.* 1085; *Trin.* 157) after *si quid*. To be distinguished from the dat. with *fieri*; cf. Introd. 17 *a*.

HEGIO SENEX **STALAGMVS** SERVOS

HE. Áge tu illuc procéde, bone uir, lépidum mancupiúm meum.
STAL. Quíd me oportet fácere, ubi tu tális uir falsum aútumas?
Fúi ego bellus, lépidus: bonus uir númquam neque frugí bonae
Néque ero: ne spem pónas umquam mé bonae frugí fore.
HE. Própemodum ubi locí fortunae tuaé sint facile intéllegis:
Sí eris uerax, tua éx re: facies éx mala meliúsculam.
Récte et uera lóquere: sed neque uére neque tu récte adhuc
Fécisti umquam. STAL. Quód ego fatear, crédin pudeat quom aútumes?
HE. Át ego faciam ut púdeat: nam in rubórem te totúm dabo.
STAL. Éia, credo ego, ímperito plágas minitarís mihi:

FOURTEENTH SCENE. Hegio calls up Stalagmus, who had hitherto been standing at one side.

955. The preceding line implies a reproach, but in ironical form. Stal. replies, 'What can you expect of me, when you, my master, tell such a lie as to address me as **bone uir**?' taking the words as if they had been spoken seriously. For the ironical use of *bonus uir*, cf. *Poen.* 1332; Ter. *Ad.* 556 and *ὠγαθέ*.

956. **frugi**: a predicative dat., so frequently used as to be practically an indecl. adj., *e.g.*, *Trin.* 1018, 1182. It is combined with *bonae* in Pl. and once in Cic. (*ad Att.* IV. 8. b. 3), a survival from the time when it was still felt as a noun.

958. **ubi loci**: cf. 385 n.

959. **tua ex re**: sc. *erit* or *feceris*; with **facies** supply *rem*.

961. **pudeat**: paratactically with **credin**; the mood is potential and influences (attracts) the other verbs into the subjunctive, 'Do you suppose I could be ashamed of that which I would myself acknowledge, when you (might) state it?'

962. **in ruborem . . . dabo**: cf. *Ps.* 928, *in timorem dabo*; *Asin.* 426, *in splendorem dari*.

963. **credo . . . minitaris**: Introd. 26. — **imperito**, with **mihi**, *as if I had had no experience of them*.

Tándem istaec aufér, dic quid fers, út feras hinc quód petis.
He. Sátis facundu's: séd iam fieri dícta compendí uolo.
Stal. Vt uis fiat. He. Béne morigerus fuít puer: nunc nón decet.
Hóc agamus. iam ánimum aduorte ac míhi quae dicam edíssere.
[Sí eris uerax, éx tuis rebus féceris meliúsculas.]
Stal. Núgae istaec sunt: nón me censes scíre quid dignús siem?
He. Át ea subterfúgere potis es paúca, si non ómnia.
Stal. Paúca effugiam, scío: nam multa euénient, et meritó meo,
Quía et fugi et tibí surripui fílium et eum uéndidi.
He. Quoí homini? Stal. Theodóromedi in Álide Polyplúsio
Séx minis. He. Pro di ínmortales: ís quidem huius ést pater
Phílocrati. Stal. Quin mélius noui quám tu et uidi saépius.
He. Sérua, Iuppitér supreme, et me ét meum gnatúm mihi.
Phílocrates, per tuóm te genium óbsecro, exi: té uolo.

964. **istaec aufer**, *drop that*; *Truc.* 861, *aufer nugas*, *stop your nonsense.*

965. **compendi**: Introd. 14 *d.*

969. **quid dignus siem**, *what I deserve*; Introd. 16 *a.*

970 f. **pauca**, *a few*, but Stalagmus repeats it as if it were *few*, *only a few.*

973. The reply of Stalagmus is drawled out with intentional slowness and precision, making a pause after each particular: **Theodoromedi — in Alide — Polyplusio — sex minis.** Cf. the reply of Ballio, *Ps.* 343-345.

976. **serua . . . me**, *Heaven save me!* So *Men.* 1114; *Curc.* 640, etc. Cf. *seruas me*, 768.

977. **per tuom te**: this order

PHILOCRATES **HEGIO** **STALAGMVS**

ADVLESCENS SENEX SERVOS

PHIL. Hégio, assum: síquid me uis, ímpera. HE. Hic gnatúm meum
Tuó patri ait se uéndidisse séx minis in Álide.
PHIL. Quám diu id factúmst? STAL. Hic annus íncipit uicénsumus.
PHIL. Fálsa memorat. STAL. Aút ego aut tu: nám tibi quadrímulum
Tuós pater pecúliarem páruolo pueró dedit.
PHIL. Quíd erat ei nomén? si uera dícis, memoradúm mihi.
STAL. Paégnium uocitátust: post uos índidistis Týndaro.
PHIL. Cúr ego te non nóui? STAL. Quia mos ést obliuisci hóminibus
Néque nouisse quóius nili sít faciunda grátia.
PHIL. Díc mihi, isne istíc fuit quem uéndidisti meó patri,
Quí mihi pecúliaris dátus est? STAL. Huius fílius.

is common in oaths and prayers; *Men.* 990, *per ego uobis deos*, and in Cic., Verg., Hor., etc.

FIFTEENTH SCENE. Philocrates comes out of Hegio's house.

980. **quam diu**, etc., *how long ago did that happen?* There is no other case exactly like this, but cf. *Most.* 476, *factumst iam diu*, *long ago;* the usual phrase is *quam dudum*.

983. **quid**: the subst., as in Engl., instead of the adj. *quod*. This is regular in Pl., *Ps.* 636, 653, etc. — **memoradum**: Introd. 34 *b*.

984. **Tyndaro**: appos. of *ei* to be supplied, as in the common phrase *mihi nomen est Ciceroni*.

986. **nihili** is after **sit faciunda** (Introd. 14 *f*), of which **gratia** is subject; *whose favor is not worth considering*.

987 f. **istic** is the subject of **fuit** and antecedent of **quem**; **is** is predicate after **fuit** and antecedent of **qui**. The only point of doubt in the mind of Philocrates is as to the identification of the boy whom Stalagmus sold to his father with the boy who was afterward called Tyndarus. The sense is: 'Is the boy whom you sold to my father the same one whom I know under the name of Tyndarus?' 'Yes, and he is Hegio's son.'

HE. Víuitne is homo? STAL. Argéntum accepi, níl curaui céterum.
HE. Quíd tu ais? PHIL. Quin ístic ipsust Týndarus tuos fílius,
Vt quidem hic arguménta loquitur: nam ís mecum a pueró puer
Béne pudiceque éducatust úsque ad adulescéntiam.
HE. Et miser sum et fórtunatus, sí uos uera dícitis.
Eó miser sum, quía male illi féci, si gnatúst meus.
Eheu, quom ego plús minusue féci quam me aequóm fuit.
Quód male feci, crúcior: modo si inféctum fieri póssiet.
Séd eccum incedit húc ornatus haúd ex suis uirtútibus.

TYNDARVS HEGIO PHILOCRATES STALAGMVS

SERVOS SENEX ADVLESCENS SERVOS

TYN. Vídi ego multa saépe picta quae Ácherunti fíerent
Crúciamenta: uérum enim uero núlla adaequest Ácheruns

989. **nil**: acc. of compass and extent (Introd. 16 *a*). — **ceterum**: direct obj., *I care nothing about the rest*. Cf. *Men.* 224, *ceterum cura*.

991. **ut hic loquitur**: Introd. 33 *a*.

992. **bene pudiceque** have nothing to do with the essential idea of the sentence, which is to show that Philocrates can carry the identification on from the purchase of the boy to the present time.

995. **eheu quom**, etc., *alas that I have*, etc.; Introd. 29 *a*.

996. **modo si . . . possiet**: a wish contrary to fact. *si* in wishes is rare but well supported; cf. the use in Engl. On pres. subj. contrary to fact, see Introd. 35 *b*.

997. **eccum incedit**: so 1005; *Rud.* 663, *eccas ipsae egrediuntur*; *Bacch.* 611, *Mnesilochus eccum progreditur*, and often. But where the verb is omitted the noun is in the acc. with *eccum*, as 1015; *Most.* 560, *eccum seruom Tranium*. Occasionally these constructions are mixed, *Amph.* 1005, *sed eccum Amphitruonem aduenit*; *Curc.* 678, etc. — **ornatus** refers to the fetters; cf. Ter. *Ad.* 176, *ornatus esses ex tuis uirtutibus*.

SIXTEENTH SCENE. Tyndarus is brought in from the quarries (from the left side) loaded with chains and carrying a pickax. He speaks the first lines as he crosses the stage.

998. **Acherunti**: Introd. 18 *d*.

Átque ubi ego fui in lápicidinis: íllic ibi demúmst locus,
Vbi labore lássitudost éxigunda ex córpore.
Nam úbi illo adueni, quási patriciis púeris aut monérulae
Aút anites aut cóturnices dántur quicum lúsitent:
Ítidem mi haec aduénienti upupa quí me delectém datast.
Séd erus eccum ante óstiumst: erus álter eccum ex Álide
Rédiit. He. O salue, éxoptate gnáte mi. Tyn. Hem, quid 'gnáte mi'?
Áttat, scio quor té patrem esse adsímules et me fílium:
Quía mi item ut paréntes lucis dás tuendi cópiam.
Phil. Sálue, Tyndare. Tyn. Ét tu, quoius caúsa hanc aerumnam éxigo.
Phil. Át nunc liber ín diuitias fáxo uenies: nám tibi
Páter hic est: hic séruos, qui te huic hínc quadrimum súrpuit,
Véndidit patrí meo te séx minis. is té mihi
Páruolum pecúliarem páruolo pueró dedit.
Íllic indicium fécit: nam hunc ex Álide huc reddúximus.
Tyn. Quíd, huius filium —? Phil. Íntus eccum frátrem germanúm tuom.

1000. **illic ibi demum**: colloquial fulness of expression.

1002. **monerulae** (for *monedulae*) is given here and *Asin.* 694 in the best MSS., which also have **anites** for *anates* in 1003. For the confusion of *d* and *r*, cf. *arbiter* and, in ancient documents, *arucho*, *arfuerunt*, *apor*, etc.

1004. **upupa**: with a play upon the two meanings, *hoopoe* and *pickax*. It may be rendered by the Engl. *crow* (crow-bar).

1006. **quid 'gnate mi?'** *What do you mean by 'my son'?*

1008. **lucis tuendi copiam**: see n. on 852. Some consider **lucis** masculine.

1009. **et tu**: sc. *salue*.

1015. **fratrem germanum**: cf. *Men.* 1102; *germana soror*, *Aul.* 122.

TYN. Quid tu ais? addúxtin illum huius filium captiuom?
PHIL. Quín, inquam, intus híc est. TYN. Fecisti édepol et recte ét bene.
PHIL. Núnc tibi pater hic ést. hic fur est tuós qui paruom hinc te ábstulit.
TYN. Át ego hunc grandis grándem natu ob fúrtum ad carnuficém dabo.
PHIL. Méritus est. TYN. Ergo edepol méritam mercedém dabo.
Séd tu dic, oró, pater meus tún es? HE. Ego sum, gnáte mi.
TYN. [Núnc demum in memóriam redeo, quóm mecum recógito]
Núnc edepol demum ín memoriam régredior audísse me,
Quási per nebulam, | Hégionem meúm patrem uocárier.
HE. Ís ego sum. PHIL. Compédibus quaeso ut tíbi sit leuior fílius
Átque hic grauior séruos. HE. Certumst príncipio id praeuórtier.
Eámus intro, ut árcessatur fáber, ut istas cómpedis
Tíbi adimam, huic dem. STAL. Quoí peculi nil est, recte féceris.

1022. **in memoriam redeo** : cf. Ter. *Ph.* 383, *redige in memoriam* ; Cic. *Cato Maior*, 21, *in memoriam redeo mortuorum.*

1023. **audisse quasi per nebulam** : the confusion of figures occurs again in *Pseud.* 463, *quae quasi per nebulam scimus atque audiuimus*, and is due to a loss of the proper meaning of *per nebulam.*

1026. **principio** strengthens **prae** ; see 460 n. and cf. *Ps.* 602.

1028. **recte feceris** : *i.e.*, I have nothing of my own and you will be quite right if you give me a present (**dem**).

1029–36 were spoken by the *dominus gregis* in the name of the whole troupe (*caterua*, *grex*), but it is not probable that all the actors were upon the stage. Similar epilogues close the *Asinaria* and the *Cistellaria*, but usually the plays end with a simple appeal for applause, as in 1036, spoken probably by the last actor.

CATERVA

Spéctatores, ád pudicos móres facta haec fábulast,
Néque in hac subigitátiones súnt neque ulla amátio
Néc pueri suppósitio nec argénti circumdúctio,
Néque ubi amans aduléscens scortum líberet clam suóm patrem.
Huíus modi paucás poetae réperiunt comoédias,
V́bi boni melióres fiant. núnc uos, si uobís placet,
Ét si placuimús neque odio fúimus, signum hoc míttite,
Quí pudicitiae ésse uoltis praémium: plausúm date.

1031. **pueri suppositio**: this occurs only in the *Truc.* and in Ter. *Andr.*, but may have been common in the New Comedy. — **argenti circumductio** and the freeing of a mistress by a lover are stock subjects in Pl. and Ter.

1036. **plausum date** : a call for applause was the usual sign that a play was ended. It was sometimes spoken by the *cantor*, but often by the last actor. Cf. *Trin.* 1189 and Hor. *A. P.* 155, *donec cantor 'uos plaudite' dicat.*

METERS OF THE CAPTIVI.

1–194 iamb. senar.
195–196 iamb. octon.
197 iamb. dim.
198 iamb. octon.
199 uncertain.
200 iamb. septen.
201 uncertain.
202 iamb. senar.
203 iamb. octon.
204–205 cret. tetram.
206 *a* uncertain.
206 *b* cret. tetram.
207 uncertain.
208 anap. octon.
209 anap. septen.
210 cret. tetram.
211 cret. dim.
212 uncertain.
213 cret. tetram.
214 cret. dim. and troch. monom.
215 uncertain.
216–222 cret. tetram.
223 iamb. septen.
224–225 iamb. octon.
226–230 bacch. tetram.
231 iamb. septen.
232–234 uncertain.
235–239 cret. tetram.
240–241 troch. octon.
242–360 troch. septen.
361–384 iamb. senar.
385–497 troch. septen.
498–515 uncertain.
516–524 iamb. octon.
525 iamb. senar.
526–529 troch. septen.
530 iamb. senar.
531 troch. septen.
532 incomplete.
533 iamb. octon.
534 troch. septen.
535 troch. octon.
536–540 iamb. octon.
541–658 troch. septen.
659–767 iamb. senar.
768–769 troch. septen.
770–771 iamb. octon.
772 troch. septen.
773 iamb. octon.
774–775 troch. septen.
776–780 iamb. octon.
781–783 bacch. tetram.
784 iamb. dim. cat.
785–790 bacch. tetram.
791–832 troch. septen.
833–834 iamb. octon.
835 cret. tetram.
836 uncertain.
837 iamb. septen.
838–908 troch. septen.
909–921 iamb. octon.
922–927 bacch. tetram.
928–929 troch. octon.
930–1036 troch. septen.

T. MACCI PLAVTI

TRINVMMVS

GRAECA THENSAVRVS PHILEMONIS

PERSONAE

LVXVRIA CVM INOPIA PROLOGVS

MEGARONIDES SENEX

CALLICLES SENEX

LYSITELES ADVLESCENS

PHILTO SENEX

LESBONICVS ADVLESCENS

STASIMVS SERVOS

CHARMIDES SENEX

SYCOPHANTA

CANTOR

ARGVMENTVM

T hensaúrum abstrusum | ábiens peregre Chármides
R emque ómnem amico Cállicli mandát suo.
I stóc absente mále rem perdit fílius.
N am et aédis uendit : hás mercatur Cállicles.
V irgo índotata sóror istius póscitur.
M inus quó cum inuidia eí det dotem Cállicles,
M andát qui dicat aúrum ferre se á patre.
V t uénit ad aedis, húnc deludit Chármides
S enéx, ut rediit : quóius nubunt líberi.

For general remarks on the acrostic arguments, see *Capt.* Arg., notes. The forms **thensaurum** (cf. prol. 18), **istoc**, **quoius** are in imitation of the style of the play, and the hiatus in the first vs. is an imitation of a supposed hiatus in the caesura of the iambic senarius in Pl. The awkward style of the arguments is due to the restrictions imposed by the acrostic form.

PROLOGVS

LVXVRIA INOPIA

LV. Sequere hác me, gnata, ut múnus fungarís tuom.
IN. Sequór : sed finem fóre quem dicam néscio.
LV. Adést : em illac sunt aédes : i intro núnciam.
Nunc, néquis erret uóstrum paucis ín uiam
Dedúcam, si quidem óperam dare promíttitis.

The other prologues are for the most part spoken by a special *Prologus* and consist of long introductions to the action of the play, varied by rather heavy witticisms. A few are spoken by mythological personages, Mercurius (*Amph.*), Arcturus (*Rud.*); the Lar Familiaris is the speaker in the *Aul.* and Auxilium in the *Cist.* No other prologue brings two speakers upon the stage or has so marked an allegorical tone as this, and no other is so artistic in its form and its relation to the play. It is probably from the Greek original.

Other prologues were considerably changed and interpolated at the time of the first Plautine revival, 150–50 B.C.; the only vss. here which are certainly not by Plautus are 18–21, which injure the form and interrupt the thought. It is possible that 6, 7 also are a later interpolation; **nunc igitur primum** repeats very awkwardly the **nunc** of 4 and **primum** of 8, and **si quidem . . . promittitis** is exactly the same as **si animum aduortitis.**

1. **sequere hac**: a common combination (*Rud.* 184; *Men.* 562; *Capt.* 764, etc.), which with the answer *sequor* should be rendered colloquially. — **fungaris**: only a few cases of the 2d sing. pass. in *-ris* occur in Pl.; the ending *-re* is frequent. The acc. with *fungor* is regular in early Latin; see Introd. 16 *b*.

2. **dicam**: see n. on *Capt.* 268.

3. **adest**: sc. *finis sequendi.* — **nunciam**: when it is one word, it is always in three syllables, and is used only in commands, with impv., subjunc., or fut. in impv. sense, or rarely with a true future. It is in sense a strengthened *nunc*, and distinct from the two words *nunc iam*, which mean *now at last*, in contrast with some other past time.

5. **operam dare**: see n. on *Capt.* 6. On the omission of *uos* and the use of pres. for fut. infin. after a verb of promising, see Introd. 24 *a*, *b*.

Nunc ígitur primum quaé ego sim et quae illaéc siet
Huc quae ábiit intro dícam, si animum aduórtitis.
Primúm mihi Plautus nómen Luxuriae índidit:
Tum | hánc mihi gnatam ésse uoluit Ínopiam.
Sed ea húc quid introíerit inpulsú meo,
Accípite et date uocíuas auris dum éloquor.
Adouléscens quidamst quí in hisce habitat aédibus:
Is rém paternam me ádiutrice pérdidit.
Quoniam eí qui me aleret níl uideo esse rélicui,
Dedi eí meam gnatám quicum aetatem éxigat.
Sed de árgumento ne éxspectetis fábulae:
Senés qui huc uenient í rem uobis áperient.
Huic Graéce nomen ést Thensauro fábulae:

8. **Luxuriae**: with *nomen esse*, *facere*, **indere**, Plautus regularly puts the proper name in the dative (*Capt.* 69; 726; 984; *Trin.* 391, and below 18 and 20). The few exceptions are nearly all in prologues.

10. **quid**: with verb of motion, Introd. 16 *a*.

11. **uociuas** = *uacuas*. The form is supported here by the Milan palimpsest and in other passages by MSS. and by the meter. Plautus does not use *uacuus*. For *uacuae aures*, cf. Lucr. I. 50, Hor. *Ep.* I. 16. 26, Quint. X. 1. 32.

12. Monosyllabic hiatus, Introd. 48 *c*. — **hisce**: dat. and abl., *hosce*, *hasce*, are used by Plautus before vowels, the shorter forms before consonants; *horúnc*, *harúnc* are used before consonants, *hórunc*, *hárunc* before vowels. The other forms in *-ce*, *huiusce*, *huice*, etc., are not used by Plautus.

14 f. **quoniam**: in temporal sense (=*quom–iam*), as in 112, 149, and a few other places in Pl. The causal force, however, is more common and is invariable in Ter. — **qui**: not nom., but the old abl. (sufficiently described in Harper's Lexicon) referring to **nil**. — The tenses, historical pres., impf. subjunc., perf., pres. subjunc., do not conform to mechanical laws of tense sequence, but express with entire naturalness the speaker's varying point of view. — **relicui**: for the gen., see Introd. 14 *c*; *relicuos* always has four syllables in Pl. and down to Persius. The word was avoided by the Augustan poets. Cf. *gratiis*, *Capt.* 106 n. and *laruae*, *Capt.* 598 n.

17. **i** or *ei*, *is* or *eis* (dat. and abl.) are the Plautine forms, not *ii*, *iis*. — **rem . . . aperient**: the explanations necessary to enable the spectator to follow the play intelligently are frequently given in the prologue. Plays like the *Amph.* or the *Capt.* require such explanation; the *Trin.* does not.

18. **Thensauro**: the Latinized form of *θησαυρός* is *Thensaurus* in the best MSS. wherever the word occurs in Pl.

Philémo scripsit: Plaútus uortit bárbare,
Nomén Trinummo fécit. nunc hoc uós rogat
Vt líceat possidére hanc nomen fábulam.
Tantúmst. ualete: adéste cum siléntio.

MEGARONIDES

SENEX

Amícum castigáre ob meritam nóxiam
Inmoénest facinus, uérum in aetate útile
Et cónducibile. nám ego amicum hodié meum
Concástigabo pró commerita nóxia,
Inuítus, ni id me inuítet ut faciám fides.

19. **Philemo**: one of the great poets of the New Comedy, from whose Ἔμπορος Plautus took the *Mercator*. — **barbare** = *Latine;* see *Capt.* 492 n.; and cf. *Asin.* prol. 11, *Maccus uortit barbare.* In other prologues, *Merc.* 10, *Mil. Glor.* 87, *Poen.* 54, *Latine* is used.

20. **Trinummus**: a rather accidental name from the sum of money mentioned in 843 f., as the *Rudens* is named from the rope which plays a somewhat unimportant part in a single scene. The other plays are named after a leading character or have their titles in adjective form, *Aulularia* sc. *fabula*, from the pot of money (*aula*, *olla*), *Cistellaria* from the little box, *Mostellaria*, the ghost story, from *monstrum*. Terence uses only Greek titles. — **hoc**: join with **nomen**, 21.

22. **ualete**: the prologues to the *Casina* and the *Poenulus* also close with *ualete*, and it appears from the prologue to the *Poen.* and to the *Hecyra* of Terence that the appeal for silence was not a mere form.

FIRST SCENE. Megaronides comes out of his own house, and as he speaks the verses of this scene moves slowly toward the door of Callicles' house.

24. **immoene facinus,** *a thankless task.* The form *immunis* is used in 350, 354; cf. *moenia, munire; poena, punire.* For the sense, cf. *Merc.* 105, *gratum et munem* and *munus, a gift, a favor.* — **in aetate**: so 462, but usually with *hominum.* Cf. *Amph.* 633, *in uita atque in aetate agunda*, in a passage of reflective tone like this.

25. **nam**: here, as often in Pl., introduces the reason which leads the speaker to make the remark, not the ground upon which he believes the remark to be true. So 1055, below.

27. **inuitus, ni . . . inuitet**: cf. *Capt.* 70, *inuocatus*, where there is a similar play upon the negative *in-* and the preposition. The ni-clause expresses an exception to the negative in **inuitus**, and it is not necessary to treat the sentence as elliptical.

Nam hic nímium morbus móres inuasít bonos:
Ita plérique omnis iám sunt intermórtui.
Sed dum ílli aegrotant, ínterim morés mali
Quasi hérba inrigua súccreuere ubérrume:
Eorúm licet iam métere messem máxumam
Neque quícquam hic nunc est uíle nisi morés mali.
Nimióque hic pluris paúciorum grátiam
Faciúnt pars hominum quam íd quod prosint plúribus.
Ita uíncunt illud cónducibile grátiae,
Quae in rébus multis ópstant odiossaéque sunt
Remorámque faciunt reí priuatae et públicae.

28. **hic**: this would be understood by speaker and audience to mean *here in Rome*, but it does not follow that lines like these may not have stood in the Greek original of the *Trinummus*. Reflections upon the degeneracy of the times are found in many plays (*e.g.*, 1028 ff., *Mil. Glor.* 673 ff.; *Men.* 571 ff.), and belong rather to comedy in general than to any particular comedy or any particular society or age. The phrase **pauciorum gratiam** would perhaps apply somewhat more easily to Roman politics than to Greek. — **nimium**: usually means in Pl. *very much*, not *too much*, and so frequently *nimis*, *very*. The meaning *too much* is rare.

29. **ita**: this does not go with **intermortui**, but with the whole clause, and, without losing its proper force, expresses the reason for the preceding statement. The use is very common in Pl.; *Bacch.* 18, *Praenestinum opino esse: ita erat gloriosus*, *I think he's a Praenestine, he's such a braggart; Amph.* 626, *qui, malum, intellegere quisquam potis est? ita nugas blatis*, *you're talking such nonsense.* — **plerique omnes**: this combination is found also in Ter. *Phorm.* 172; *Andr.* 55 (I. I. 28) where Donatus comments upon it and supports it by a quotation from Naevius and by a comparison of the Greek πάμπολλοι. Cf. "they mostly all do it." Such phrases are the result of colloquial exaggeration.

31. **quasi**: in a real comparison. See n. on *Capt.* 80.

33. **uile**: perhaps a reference to high prices prevailing in Rome at the time the play was written, but it may equally well have come from the Greek play. Cf. n. on 28, above, and *hac annona*, 484.

35. **faciunt pars hominum**: a construction in which the sense overrides the strict grammatical agreement of subject and verb. Cf. *Most.* 114 f., *magna pars . . . induxerunt;* cf. *Capt.* 501 n.

36. **gratiae**: see Introd. 13 *a*.

37. **odiossae** = *odiosae;* cf. *otiosse*, 1077. These are occasional preservations of the earlier form of this suffix, *-onsus*, *-ossus*, *-ōsus*.

CALLICLES MEGARONIDES

SENES II

Ca. Larém corona nóstrum decorarí uolo:
Vxór, uenerare ut nóbis haec habitátio
Bona faústa felix fórtunataque éuenat —
Teque út quam primum póssim uideam emórtuam.
Me. Hic illést senecta aetáte qui factúst puer,
Qui admísit in se cúlpam castigábilem.
Adgrédiar hominem. Ca. Quóia hic uox prope mé sonat?
Me. Tui béneuolentis, sí ita's ut ego té uolo:
Sin áliter es, inimíci atque iratí tibi.
Ca. O amíce, salue, | átque aequalis. út uales,

Second Scene. Callicles comes out of his house, turning back to speak to his wife and not at first seeing Megaronides. The first lines enable the audience to understand that he is the master of the house, and that he has recently moved in.

40. **haec habitatio**, *our living here*, with something of verbal force.

41. **euenat** = *eueniat*. So *aduenat Pseud.* 1030; *peruenat Rud.* 626, and in a few other cases, all at the end of a verse. They are old forms of the 3d conj., as if from *uenĕre*. So in many cases Plautus had at his command double forms, due to the unregulated character of the early inflection, from which he could select according to metrical convenience. Cf. *siet* at the end of a verse. — The next line is spoken aside.

43 ff. **senecta aetate**: to be joined with **qui factust puer.** The adj. *senectus* is rare and almost confined to the combination with *aetas*. — **puer**: because he had committed a fault which subjected him to reproof. But the form of expression is not very happy and was chosen in order to introduce the contrast between age and youth, 45 ff. The elaborate speeches which precede the recognition of one person by another on the stage belong to the somewhat awkward machinery by which the Greek dramatist attempted to show to the audience the thoughts of his characters. Similar and often much more formal recognition scenes occur all through the plays; *e.g.*, *Bacch.* 534 f., **P.** *estne hic meus sodalis?* **M.** *estne hic hostis quem aspicio meus?* **P.** *certe is est.* **M.** *is est.* — **quoia**: equivalent to a gen. *quoius* and therefore its appos., **tui beneuolentis**, is in the gen. — **beneuolentis**: always in Pl either adj. or noun, never ptc. — On **ita's**, see Introd. 20 *a*; for **ēs**, Introd. 43.

Megarónides? ME. Et tu édepol salue, Cállicles.
Valén? ualuistin? CA. Váleo et ualui réctius.
ME. Quid agít tua uxor? út ualet? CA. Plus quam égo uolo.
ME. Bene hérclest illam tíbi ualere et uíuere.
CA. Credo hércle te gaudére, siquid míhi malist.
ME. Omníbus amicis quód mihist cupio ésse idem.
CA. Eho tú, tua uxor quíd agit? ME. Immortális est:
Viuít uicturaquést. CA. Bene hercle núntias,
Deosque óro ut uitae tuaé superstes súppetat.
ME. Dum quidem hércle tecum núpta sit, sané uelim.
CA. Vin cómmutemus? túam ego ducam et tú meam?
Faxo haúd tantillum déderis uerborúm mihi.

50. **rectius,** *pretty well,* as *haud longius,* 721, is *pretty soon.*

52. **bene . . . est,** *I am glad.* So *Capt.* 700; cf. *optume est, I am very glad, Amph.* 965; *Capt.* 706.

54. **omnibus**: dactylic words with ictus on the short penult are rare in the iambic senarius and are almost or wholly confined to the first foot.

59. **commutemus**: this might stand alone in a question asking for the expression of another person's will; for greater clearness **uin** is inserted, just as *quid tibi reddam?* is expanded into *quid tibi uis reddam?* Cf. *Capt.* 360.

59–65. The connection of the thought is this: C. 'I hope your wife may live forever.' M. 'I agree, on condition that you are her husband.' C. 'Very good. We'll exchange. I think that proposal will stop your fooling.' M. 'Why, yes, I believe you have caught me off my guard (in giving you an opening for proposing an exchange).' C. 'I will show you that you don't know what you have done.' M. 'I decline your proposal. You keep your wife and I will keep mine. For if I should take an unknown trouble I should n't know what to do.' C. 'Yes, the kind of life that we have been long accustomed to suits us best.'

The only difficulty is in the last line, where the MSS. have **ut bene uiuitur, diu uiuitur.**

60. **faxo**: very frequently used as here and in 62 with a paratactic subjunc., to add an element of determination to the mode. **dederis** might stand alone, as an independent subjunc. — **tantillum dare uerborum**: a slight variation both in form and in meaning from the common *dare uerba, to cheat;* it refers to the proposal of vs. 58. See also Introd. 14 *e*.

Me. Namque énim tu, credo, me ínprudentem obrépseris.
Ca. Ne tu hércle faxo haud néscias quam rem égeris.
Me. Habeás ut nanctu's: nóta mala res óptumast.
Nam ego núnc si ignotam cápiam, quid agam nésciam.
Ca. Edepól proinde ut diu uíuitur, bene uíuitur.
Me. Sed hoc ánimum aduorte atque aúfer ridiculária.
Nam ego dédita opera huc ád te uenio. Ca. Quíd uenis?
Me. Malís te ut uerbis múltis multum obiúrigem.
Ca. Men? Me. Númquis est hic álius praeter me átque te?
Ca. Nemóst. Me. Quid tu igitur rógitas tene obiúrigem?
Nisi tú me mihimet cénses dicturúm male.
Nam si ín te aegrotant ártes antiquaé tuae
[Sin ímmutare uís ingenium móribus]
Aut sí demutant móres ingeniúm tuom
Neque eós antiquos séruas, ast captás nouos,
Omníbus amicis mórbum tu incutiés grauem,

61. **enim**: in Pl. the original sense is preserved as a particle of corroboration, *truly, surely*, and it never means *for*. It therefore unites easily with other particles and conjunctions, *at, quia, non*. Here it expresses assent to the remark of Callicles. — **inprudentem**: in proposing that his wife should be married to Callicles, without foreseeing that this would suggest an exchange of wives. — **obrepseris**: not to *deceive, cheat*, as in Lex., but *you would catch me off my guard*.

63. **mala res** = *malum*, and so treated as a single idea and modified by **nota**.

64. **quid agam nesciam** not only explains the effect of **ignotam**, but also is a retort to **haud nescias quam rem egeris**, *i.e.*, instead of knowing what he had done, he would not know what he should do.

65. **ut diu uiuitur, bene uiuitur**: *i.e., one lives best in the accustomed way*, an assent to the proverbial phrase **nota mala res optuma est**; cf. Livy, XXIII. 3. 14, *notissimum quodque malum maxume tolerabile*.

66. **hoc** = *huc*; see n. on *Capt.* 329.

68. **obiurigem** = *obiurgem*. So *purigare*. Plautus uses also the later shortened forms; *e.g.*, 96, 680.

72. **aegrotant artes**: cf. *aegrotat fama*, Lucr. IV. 1124.

74 ff. take up the train of thought which Meg. had in mind as he was coming to find Call., 28 ff. — **ast**: continuing the condition with **si**. See *Capt.* 683 n.

Vt té uidere audíreque aegrotí sient.
Ca. Qui in méntem uenit tíbi istaec dicta dícere?
Me. Quia omnís bonos bonásque adcurare áddecet,
Suspícionem et cúlpam ut ab se ségregent.
Ca. Non pótest utrumque fíeri. Me. Quaproptér?
Ca. Rogas?
Ne admíttam culpam, ego meó sum promus péctori:
Suspíciost in péctore alienó sita.
Nam núnc ego si te súrrupuisse súspicer
Iouí coronam dé capite ex Capitólio
Qui in cólumine astat súmmo: si id non féceris
Atque íd tamen mihi lúbeat suspicárier,
Qui tu íd prohibere mé potes ne súspicer?
Sed istúc negoti cúpio scire quíd siet.
Me. Habén tu amicum aut fámiliarem quémpiam,

76. **aegroti**: with infin. So *occupatus*, *defessus*, *neglegens* and a few other verbals, which in combination with *esse* are equivalent to a verb. This has nothing to do with the Greek construction illustrated in Roby, II. 1361. Cf. Introd. 24 *d*.

77. **dicta dicere**: the etymological figure; cf. *Capt.* 774 n. — Note **tíbi ıstaec** and **non pótĕst**, 80.

81 f. The general sense is: 'Wrong-doing I can guard against, but the suspicion of others that I have done wrong is beyond my control.' The first part of this thought is expressed through the figure of the **promus** (*promere*), the steward, who has charge of the family provisions and can prevent the admission to the storeroom of anything which should not find a place there. The figure is carried on in **sita**.

83 ff. To steal the crown from the head of the great statue of Jupiter on the roof of the temple on the Capitol was a proverbial phrase for the commission of a very great and daring crime, as in Engl. "to steal a penny from a blind beggar's hat" is typical of a mean and petty theft. So *Men.* 941, *sacram coronam surrupuisse Ioui*, is named in the same list with *patrem occidisse* and *matrem uendidisse*. The scholiast on Hor. *S.* I. 4. 94 has absurdly misunderstood the saying. — **surrupuisse** = *surripuisse*; cf. *insulto*, *aucupatio*, *percutio*, where *ă* of the stem becomes *u* in compounds; cf. *Capt.* 292 n. — **columine** = *culmine*; both forms continued in use in class. Latin.

86. The repetition of **id** is emphatic.

88. **istuc negoti**: in the proper 2d pers. sense of *iste*, *that of which you spoke* in 67 ff.; **negoti** in the general sense, *matter*, is regularly used in Pl. in the gen. with a neut. sing. pron., *quid*, *id*, *hoc*, etc.

Quoi péctus sapiat ? Ca. Édepol haud dicám dolo :
Sunt quós scio esse amícos, sunt quos súspicor,
Sunt quórum ingenia atque ánimos nequeo nóscere,
Ad amíci partem an ád inimici péruenant :
Sed tú ex amicis cértis mihi's certíssumus.
Siquíd scis me fecísse inscite aut ínprobe,
Si id nón me accusas, túte ipse obiurgándus es.
Me. Scio et si ália huc causa ad te ádueni, aequom póstulas.
Ca. Exspécto siquid dícas. Me. Primumdum ómnium
Male díctitatur tíbi uolgo in sermónibus.
Turpílucricupidum té uocant ciués tui :
Tum autém sunt alii quí te uolturiúm uocant :
Hostísne an ciuis cómedis parui péndere.

90. **quoi pectus sapiat** : cf. *Bacch.* 659, *hominem, pectus quoi sapit.* The breast is often spoken of as the seat of the intelligence, not simply of the emotions, as in Engl. So *Pseud.* 739 ff., *ecquid is homo habet aceti* (sharpness) *in pectore?* There is no suggestion of the literal sense of **sapiat**. — **haud dicam dolo** : a similar phrase, *non* (*tibi*) *dicam dolo*, is found in two other places, *Trin.* 480, *Men.* 228, but not elsewhere in Pl. The negative goes with **dolo** and the sense is, *I will tell you openly* or *I may say frankly.* — **dicam** may be a future, but is also like a subjunc., as in the phrase *deum uirtute dicam*, *thanks to the gods I may say* . . . 346; *Mil. Glor.* 679; *Pers.* 390. The small number of cases and the close relationship between subjunc. and fut. indic. make a decision difficult.

91. **sunt quos**: usually followed by the indic. in Pl., though a few cases of subjunc. are found. Cf. *Pseud.* 462, *sunt quae te uolumus percontari.*

96. **id** : the second object with a verb of accusing is properly an acc. of compass and extent; see Introd. 16 *a*.

98. Cf. 148, *ausculto siquid dicas*, and the use of *si* in clauses which are in effect indirect questions; *e.g.*, *Poen.* prol. 12, *iam dudum exspecto, si tuom officium scias.* — For **dum** enclitic, see Introd. 34 *b*.

100. **turpilucricupidum**: found only here, and no doubt an attempt to translate αἰσχροκερδής.

101. **tum autem** : in the enumeration corresponding to **primumdum** — **uolturium**: cf. *Capt.* 844, where it is used of a hungry parasite.

102. **hostis** : in the early sense, *a stranger*, of the same root as Germ. *gast*, Engl. *guest.* Cf. *Mil. Glor.* 451, *hosticum hoc* (*Ephesus*) *domiciliumst, Athenis domus est;* Hor. *Ep.* I. 15. 29, *non qui civem dignosceret hoste.*—**comedis**: these early (optative) forms of *edere*

Haec quom aúdio in te díci, is excruciór miser.
CA. Est átque non est míhi in manu, Megarónides:
Quin dícant, non est: mérito ut ne dicánt, id est.
ME. Fuitne híc tibi amicus Chármides? CA. Est ét fuit.
Id ita ésse ut credas, rém tibi auctorém dabo.
Nam póstquam hic eius rém confregit fílius
Videtque ípse ad paupertátem prostratum ésse se
Suámque filiam ésse adultam uírginem,
Simul éius matrem suámque uxorem mórtuam:
Quoniam hínc iturust ípsus in Seleúciam,
Mihi cómmendauit uírginem gnatám suam
Et rém suam omnem et illúm corrumptum fílium.
Haec, sí mi inimicus ésset, credo haud créderet.
ME. Quid tu ádulescentem quém esse corruptúm uides,
Qui tuaé mandatus ést fide et fidúciae,
Quin eúm restituis? quín ad frugem cónrigis?

appear occasionally in class. Latin, Hor. *S.* II. 8. 90, Cic. *de Fin.* II. 7. 22, etc.

104. **est mihi in manu**, *it is in my power, rests on my own decision;* cf. *Merc.* 628, *tibi in manust quod credas: ego quod dicam, id mi in manust.*

105. **ut ne**: cf. Introd. 36 *a*.

107. **rem . . . dabo**, *I will tell you a fact to show.* Cf. *quidam auctores sunt* with infin. in Livy, and Introd. 13 *b*.

111. **matrem, uxorem**: of course the same person; the connection by **-que** is paralleled in Engl.

112. **in Seleuciam**: Introd. 18 *d*. For the shortening of the penult from Σελεύκεια, cf. *balinĕum* βαλινεῖον, *elogĭum* ἐλεγεῖον.

114. **corrumptum** here and *corrumptor* in 240 are rare forms, but have sufficient MS. support; cf. *dirrumptum*, *Bacch.* 603.

115. **credo**: not parenthetic, but paratactic; **haud crederet** depends upon it in thought, though there is no introductory conjunction.

117. **fide**: dative, the more common form in early Latin and retained occasionally in classical writers.

118. The question, which begins somewhat abruptly with **quid tu adulescentem . . .** in 116 is resumed in a more distinct form in **quin restituis?—ad frugem conrigis**: cf. *ad frugem adplicare animum*, 270. Cic. *pro Cael.* 28, *se ad frugem bonam, ut dicitur, recepisse*, shows that it was a standing phrase for reformation.

Ei rei óperam dare te fúerat aliquanto aéquius,
Siquí probiorem fácere posses, nón uti
In eándem tute accéderes infámiam
Malúmque ut eius cúm tuo miscerés malo.
CA. Quid féci? ME. Quod homo néquam. CA. Non istúc meumst.
ME. Emístin de adulescénte has aedes — quíd taces? —
Vbi núnc tute habitas? CA. Émi atque argentúm dedi,
Minás quadraginta, ádulescenti ipsi ín manum.
ME. Dedistín argentum? CA. Fáctum, neque factí piget.
ME. Edepól fide adulescéntem mandatúm malae:
Dedistíne hoc facto ei gládium qui se occíderet.
Quid sécus est aut quid ínterest dare te ín manus

119. **ei rei** refers to the thought of 118, but it is also explained by **siqui** (old abl.) . . . **posses**, which is connected with it as a kind of indirect question, *to see whether*.

120. **non uti . . . ut** : the exact phrase would be *quam accedere . . . miscere*, but the second part of the comparison is changed, with colloquial freedom; the adversative **non** is substituted for *quam* and the **ut**-clauses for the infin.

123. **meumst**, *my way*; cf. 445 and *Most.* 789, *antiquom . . . tuom, tardus ut sis, your old habit of being late*.

124 f. Meg. supposes that Call. will be conscious of guilt, and therefore demands an answer by **quid taces?** and prevents any quibble by pointing to the house and adding **ubi . . . habitas**. But Call. is so free from any sense of wrong-doing that he tells the whole story, even adding in 126 unnecessary details not called for by the question.

127. **dedistin**: Introd. 47. In emotional repetitions Plautus more frequently omits *-ne*, but he also uses it in a number of passages much more emotional than this.

129. **dedistine** and 136 **inconciliastin** are printed as they stand in the MSS., but are to be translated as exclamatory or declarative sentences. I do not feel clear that the exclamatory *-ne* was used in such sentences as these, but I am entirely convinced that *-ne* could not have the sense of *nonne* in either passage, and that, if such a sense were possible with perf. indic. 2d sing., it would be entirely out of place here.

130. The sense is, 'What is the difference between giving him a sword to kill himself and giving him money to spend?' There is tautology in **quid secus est** and

Argéntum amanti homini ádulescenti, animi ímpoti,
Qui exaédificaret suam íncohatam ignáuiam?
CA. Non égo illi argentum rédderem? ME. Non rédderes
Neque de íllo quicquam néque emeres neque uénderes
Nec quí deterior ésset faceres cópiam.
Incónciliastin eúm qui mandatúst tibi,
Ille quí mandauit éum exturbasti ex aédibus.
Edepól mandatum púlcre et curatúm probe.
Crede huíc tutelam: suám melius rem gésserit.
CA. Subigís maledictis mé tuis, Megarónides,
Nouó modo adeo ut quód meae concréditumst
Tacitúrnitati clám, fide et fidúciae,
Ne enúntiarem quoíquam neu facerém palam,
Vt míhi necesse sít iam id tibi concrédere.
ME. Mihi quód credideris, súmes ubi posíueris.

quid interest, and the logical expression of the thought would require *dare ei gladium* as the subject of **interest** rather than **dare argentum**, but the inaccuracies do not go beyond the limits of colloquial carelessness.

132. **exaedificaret**, etc., *complete the edifice of his folly*, an unusual figurative use. Cf. the different sense in 1127.

133. **non . . . redderem?** an exclamatory sentence, repudiating the suggestion of the preceding speech. The imperf. subjunc. retains its past tense meaning, — *You mean that I should not . . .?* Though the subjunc. is jussive, *non* is the regular negative in such exclamations.

136. **inconciliastin**: the verb means in Pl. *to make trouble, to lead into difficulties*, and appears to contain the negative *in-* which in general is compounded only with adjectives and adverbs.

137. **ille**: attracted into the case of **qui**; cf. *illum quem*, 985, and *Capt.* 1 n.

139. **huic**: Megaronides; **crede** is general and the whole is sarcastic. *Here's a fine man to act as guardian.* The subject of **gesserit** is indefinite, the person to whom M. might be *tutor*, but of course with special reference to Lesbonicus.

144. **ut**: repeated from 141 because of the long interruption. So *Pseud.* 580; 583; *Aul.* 792 f., and *prius quam . . . prius*, *Pseud.* 524.

145. **sumes ubi**: as if the secret were a deposit of money, placed in a certain spot. The figure is rather common in Pl. — **posiueris**: the only form used in Pl.; *posui* came in with the dactylic poets.

CA. Circúmspicedum te, néquis adsit árbiter
Nobís, et quaeso idéntidem circúmspice.
ME. Auscúlto siquid dícas. CA. Si taceás, loquar.
Quoniam hínc est profectúrus peregre Chármides,
Thensaúrum demonstráuit mihi in hisce aédibus,
Hic ín conclaui quódam — sed circúmspice —
ME. Nemóst. CA. nummorum Phílippeum ad tria mília.
Id sólus solum pér amicitiam et pér fidem
Flens me óbsecrauit suó ne gnato créderem
Neue quoíquam, unde ad eum id pósset permanáscere.
Nunc si ílle huc saluos réuenit, reddam suóm sibi:
Siquíd eo fuerit, cérte illius fíliae
Quae míhi mandatast hábeo dotem | únde dem,
Vt eam ín se dignam cóndicionem cónlocem.
ME. Pro di ínmortales, uerbis paucis quám cito
Aliúm fecisti me: álius ad te uéneram.
Sed ut óccepisti, pérge porro próloqui.

146. **-dum**: Introd. 34 *b*. The rare transitive use of *circumspicere* has a parallel in *circumspectat sese*, 863.

149. The quantity of **prōfecturus** is supported by variation in *prŏfiteri* in Pl. and by the fact that *pro-* is long in composition with some words and short with others.

152. **nummorum Philippeum**: gen. plural. The *nummus aureus* (*Philippeus*, *Philippus*) was a gold coin of Philip II. of Macedon (cf. *Louis d'or* and *Napoleon*), in general use in Greece; *nummus* alone in Pl. usually means a silver two-drachma piece, worth about thirty-two cents. The value of the gold coin was about $3.50.

153. **id**: refers to the sum of money, but in 155 to the secret. Cf. *Capt.* 222 n. For **solus sōlum**, cf. *Capt.* 602, *solus te solum uolo*.

156. **sibi**: would usually be *ei*, but *sibi* is frequently used colloquially to strengthen *suos* (*Capt.* 5 n.) and that combination leads to the use of *sibi* also where, as here, it has an independent force and construction.

157. **si . . . fuerit**: see Introd. 17 *a*. The phrase is here a euphemism for *if he should not return*, like the Engl., "if anything should happen to him."

159. **se**: abl. with **dignam**.

162. **ut occepisti** and *ut occepi* (897) are phrases regularly used to resume the thought after an

CA. Quid tíbi ego dicam, qui íllius sapiéntiam
Et meám fidelitátem et celata ómnia
Paene ílle ignauos fúnditus pessúm dedit?
ME. Quidúm? CA. Quia, ruri dúm sum ego unos séx dies,
Me apsénte atque insciénte, inconsultú meo,
Aedís uenalis hásce inscribit lítteris.
ME. Adésuriuit ét inhiauit ácrius
Lupus: óbseruauit dúm dormitarét canes:
Gregem úniuorsum uóluit totum auórtere.
CA. Fecísset edepol, ni haéc praesensissét canes.
Sed núnc rogare egó uicissim té uolo:
Quid fúit officium meúm me facere? fác sciam:
Vtrum índicare me eí thensaurum aequóm fuit
Aduórsum quam eius me ópsecrauissét pater?
An ego álium dominum páterer fieri hisce aédibus?

interruption. Cf. *Rud.* 1065, 1089, 1093, 1119, in a scene where one speaker frequently interrupts another.

163. **qui** = *quomodo*. It is repeated in **quidum**, which also includes and suggests the other sense of *quo modo?* "How do you mean?" and is therefore answered by **quia**.

165. **ille ignauos**: like *ille ignauissumus*, 926, *that worthless fellow*, *i.e.*, Lesbonicus.

166. **unos**, *only*, as in *Pseud.* 54, *unae quinque . . . minae*.

168. **inscribit litteris**: *i.e.*, put a placard upon the house offering it for sale.

169. 'He began to be more hungry and opened his mouth more eagerly.' Cf. *Stich.* 180, *esurio acrius*. The subject is the same as in the preceding lines, but the vaguely figurative use of the verbs suggests the more definite figure of 170 f.

170. **canes** = *canis*.

171. **uniuorsum . . . totum**: the result of the colloquial effort after complete expression, which leads often to unnecessary repetition. Cf. Engl. colloquialism, "the whole entire lot."

172. **haec . . . canes**, *I, the watch-dog*. Cf. *Aul.* 425, *si hoc caput sentit*, and *hic homo* = *ego*. See also Introd. 19 *b*.

176. **aduorsum quam**, etc., *contrary to what his father had begged me to do*, found only in this place and *S. C. de Bac.* (186 B.C.), *quei aruorsum ead fecisent quam suprad scriptum est*. But cf. *praeter quam*, etc.

177. **paterer**, *should I allow*; the subjunc. is here exactly equivalent to *indicare me aequom fuit*, 175, which might have been

Qui emísset, eius éssetne ea pecúnia?
Emi égomet potius aédis: argentúm dedi
Thensaúri causa, ut sáluom amico tráderem.
Neque ádeo hasce emi míhi nec usuraé meae:
Illí redemi rússum, a me argentúm dedi.
Haec súnt: si recte seú peruorse fácta sunt,
Ego mé fecisse cónfiteor, Megarónides.
Em méa malefacta, | ém meam auaritiám tibi.
Hascé mihi propter rés malas famás ferunt.
ME. Παῦσαι: uicisti cástigatorém tuom.
Occlústi linguam: níl est quod respóndeam.
CA. Nunc égo te quaeso ut me ópera et consilió iuues
Commúnicesque hanc mécum meam prouínciam.
ME. Pollíceor operam. CA. Ergo úbi eris paulo póst?
ME. Domi:

indicarem. Cf. *redderem*, *redderes*, 133.

181. **neque adeo**: a somewhat frequent combination, 918, *Capt.* 348, in which *adeo* has lost something of its proper force; 'not surely,' 'and certainly . . . not.'

182. **illi**: Charmides. The tautology of **red-emi russum** would not be felt more than in the Engl., "I have bought it *back again*." Both *rursum* and *russum* are well supported by the MSS.

185. **em**: not to be confused, as it is in Harper's Lexicon, with *hem*, the emotional interjection, or with the interrogative *en*. It is of demonstrative origin and is used with demonstrative force; with other demonstratives, as in vs. 3, with adverbs, *em nunc*, with verbs, *em desino*, with impv., *em uide*, and as here with an acc. of exclamation. The acc. might stand alone, but by association with *em* it is felt to be in some degree dependent upon it. — There is an unexplained and perhaps incorrect hiatus after **malefacta**.

186 may serve as an example of the cases in which the two families of MSS. (Introd. 6) give different readings, either of which would suit the place. The line is printed as it is found in the Milan palimpsest. In the Palatine MSS. it is an exclamation: *Hascíne* [*me*] *propter res máledicas famás ferunt*. — **ferunt**, *circulate*.

187. **παῦσαι**: perhaps this stood in the Greek play at this point and was brought over by Plautus without translation in order to highten the effect by the sudden introduction of a foreign word. Cf. **οἴχεται**, 419.

190. **prouinciam**: largely used in Pl. of any duty or business; here of the guardianship of the treasure.

Numquíd uis? Ca. Cures tuám fidem. Me. Fit sédulo.
Sed quíd ais? Ca. Quid uis? Me. V́bi nunc adulescéns habet?
Ca. Postículum hoc recépit, quom aedis uéndidit.
Me. Istúc uolebam scíre: i sane núnciam.
Sed quíd ais, quid nunc uírgo? nempe apud tést? Ca. Itast,
Iuxtáque eam curo cúm mea. Me. Recté facis.
Ca. Numquíd prius quam abeo mé rogaturú's? Me. Vale.
Nil ést profecto stúltius neque stólidius
Neque méndaciloquiús neque argutúm magis
Neque cónfidentilóquius neque peiiúrius
Quam urbáni adsidui cíues quos scurrás uocant.
Atque égomet me adeo cúm illis una ibidém traho:

192. **numquid uis?** called by Donatus the *formula abeundi*, used to avoid the appearance of a hasty or discourteous departure. 'Can I do anything for you?' would render the effect better than a literal translation. There is no expectation of a negative answer in *numquid*. The question is not infrequently answered, as here, by a verb in the subjunc.

193. **quid ais?** like the Engl. "I say," is a formula to attract attention to the real question, which is to follow. Sometimes, as here, the second person indicates by *quid uis?* that he is giving attention, but sometimes, as in 196, the main question follows at once. Cf. also *Capt.* 599 n.

194. **recepit,** *reserved,* is a legal term.

197. **iuxta . . . cum mea,** *like my own,* not *with my own.* So *iuxta tecum aeque scio,* etc.—**recte facis,** *quite right.*

201. **peiiurius**: the same form occurs in *Pseud.* 975; *Truc.* 612; other forms of the adj., *periurus, peiurus,* and of the verb, *perierare, peierare,* are found in the MSS.

202. **scurras**: the *scurra* in Pl. is not a parasite as he is in Hor., but he is always alluded to with contempt as a type of the effeminate man-about-town. He is contrasted with the soldier (*Epid.* 15; *Truc.* 491) and with the rough slave from the country (*Most.* 15), but there is nothing to justify the statement (Bx. Lor.) that he is *feinstädtisch, elegant, Moderitter.* On the contrary, his unnatural effeminacy is alluded to in *Curc.* 296, *Poen.* 612, *Most.* 15.

203. **traho,** *count myself in;* cf. the same phrase used of accounts in 412.

Qui illórum uerbis fálsis acceptór fui,
Qui omnía se simulant scíre neque quicquám sciunt.
Quod quísque in animo habét aut habiturúst sciunt:
Sciunt íd quod in aurem réx reginae díxerit:
Sciúnt quod Iuno fábulatast cúm Ioue:
Quae néque futura néque sunt, tamen illí sciunt.
Falsón an uero laúdent, culpent quém uelint,
Non flócci faciunt, dúm illud quod lubeát sciant.
Omnís mortalis húnc aiebant Cálliclem
Indígnum ciuitáte ac sese uíuere,
Bonís qui hunc adulescéntem euortissét suis.
Ego de eórum uerbis fámigeratorum ínsciens
Prosílui amicum cástigatum innóxium.
Quod si éxquiratur úsque ab stirpe auctóritas,
Vnde quídquid auditum dícant: nisi id appáreat,
Famígeratori rés sit cum damno ét malo:
Hoc íta si fiat, público fiát bono.

204. **uerbis**: dat. with **acceptor fui.**

206. **habēt**: Introd. 43.

208. **quod Iuno . . . Iove**: some phrase like this was apparently proverbial in Greek (Theocr. XV. 64).

210. **laudent, culpent**: with asyndeton, both depending upon **non flocci faciunt.** The antecedent of **quem** is the object of both verbs, and in the full expression *laudare* and *culpare* would be supplied after **uelint.**

214. **bonis euortisset**: cf. *agro euortat . . . euortit aedibus*, 616. The abl. is one of separation. Cf. Introd. 17 *b*. For **bonīs**, see Introd. 47.

215. **de uerbis**, *just after hearing the words of*, a rather rare sense, but cf. *Most.* 697, *somnus de prandio*; Caes. *B. G.* I. 12, *de tertia uigilia*.

216. **castigatum**: a verbal noun ("supine") after **prosilui.**

217 ff. The force of **si exquiratur** goes through 219, and the whole is summarized in **hoc ita si fiat.** The indirect question **unde . . . dicant** depends upon **auctoritas** and **unde** (=*a quo*) goes with **auditum.** The condition, **nisi appareat,** with its conclusion, is almost parenthetic. — **res . . . damno,** *he should be made acquainted with loss*; the phrase is properly used of persons.

Paucí sint faxim quí sciant quod nésciunt,
Occlúsioremque hábeant stultiloquéntiam.

LYSITELES

ADVLESCENS

Multás res simítu in meó corde uórso,
Multum ín cogitándo dolórem indipíscor.
Egomét me coquo ét macero ét defetígo:
Magíster mihi éxercitór animus núnc est.
Sed hóc non liquét neque satís cogitátumst,
Vtrám potius hárum mihi ártem expetéssam,

221. The subjunctives are all due to the influence of the preceding conditions. **sint** is used paratactically with **faxim**; Introd. 26. — **faxim**: the optative form of the sigmatic aorist, as if for *fac-σαιμι*. See *Capt.* 124 n.

Megaronides returns to his own house and the stage is left vacant for a moment. As no change of scenery or costume was required, there was no considerable pause in the action.

THIRD SCENE. The actor, dressed in rich and bright-colored clothing to represent a young man, comes upon the stage from the door of his father's house. This indicates to the spectators that he must be a citizen, and the action of the play is so simple that no other introduction is necessary.

The following *canticum* (Introd. 4) is written in varying meters. Of these certain parts (*e.g.*, 223–232, 242–256, 271–275) fall easily into bacchic or cretic measures, and here and there single good vss. appear (233–234 iambic septen., 253 trochaic septen.), but large parts appear in the MSS. in such form that they can be reduced to meter only by many and violent changes. Such passages present metrical and critical problems which, without further knowledge of Roman music and dancing, are not likely to be solved. In the text as printed these passages are not marked with accents.

224. **indipiscor** contains the old form of the prepos. *indu*, which appears also in a few other compounds, *indaudire*, *induo*, *indigeo*, *indigena*, *industria*, *induperator* (Enn., Lucr.), etc.

225. **coquo et macero**: cf. Quint. XII. 10. 77, *sollicitudo oratorem macerat et coquit*, and the quotation from Ennius, . . . *curam . . . quae nunc te coquit*, at the beginning of Cic. *de Senect.*

226. **magister exercitor**, *training master*, perhaps a translation of παιδοτρίβης, as Brix suggests. Cf. *seruos homo* for the combination of two nouns into a single idea.

228 ff. **artem**, *principle*, referring to the choice in 230 between surrender to pleasure and regard for the serious interests of life. —

Vtram aétati agúndae arbitrér firmiórem :
Amórin med án rei opsequí potius pár sit :
Vtra ín parte plús sit uolúptatis uítae
Ad aétatem agúndam.
De hac ré mihi satis haú liquet : nisi hóc sic faciam, opínor,
Vt utrámque rem simul éxputem, iudéx sim reusque ad eám rem.
Ita faciam : ita placet. omnium primum
Amoris arteis eloquar, quem ad modum expediant.
Numquam amor quemquam nisi cupidum hominem
Postulat se in plagas conicere :
Eós cupit, eos cónsectatur, súbdole [blanditur] ab re cónsulit :
Blandiloquentulus, harpago, mendax,
Cuppes, [auarus,] [elegans,] despoliator,
Latebricolarum hominum corrumptor,

rei : explained more fully in 272 by the addition of **fidem, honorem, gloriam et gratiam.** — **opsequi,** *to yield to,* is used for brevity both with **amori** and with **rei,** though it is suited in sense only to the former. — **uoluptatis** goes with **plus** and **uitae** with **uoluptatis** ; cf. *Amph.* 633, *parua res est uoluptatum in uita atque in aetate agunda.* — The indirect questions in these lines all depend upon 227.

233 f. The change of meter from bacchic to iambic indicates the new mental attitude, the determination to reach a decision. — **nisi** expresses an exception to the general negative implied in the first half of the line ; it is especially common in such phrases as *nescio nisi scio* and equivalents (*hau licet*).—**iudex . . . reusque** : the whole vs. describes what he immediately does **(ita faciam),** and means "to look well at both sides, to state the case and reach a decision." — **reus** therefore means *pleader,* a somewhat loose use of the word. The figure is dropped at once and was probably somewhat vaguely conceived.

237. The comparison of love affairs to hunting is elaborately carried out in *Asin.* 215 ff. — **postulat,** *expect ; Capt.* 186 n.

238 ff. **ab re consulit,** *plans to their disadvantage, i.e.,* away from their advantage. Cf. the opposite *in rem,* 748, *ex re, Men.* 661.— The glosses on these lines, enclosed in brackets, show how far the sense of many early or Plautine words was lost in later times. — **latebricolarum** : used proleptically with **corrumptor** (for form, cf. 114).— **celatum**: gen. plu.

[Blandus inops,] celatum indagator.
Nam quí amat quod amat quom éxtemplo 242a
Sauíis sagittatis pérculsust, 242b
Ílico rés foras lábitur, líquitur.
'Dá mihi hoc, mél meum, sí me amas, si aúdes.'
Ibi ille cuculus: 'ocelle mi, fiat:
Ét istuc et si ámplius uís dari dábitur.'
Ibi illa pendentem ferit: iam amplius orat:
Nón satis id ést mali, ni ámplius étiam, 248, 249
Quód ecbibit, quód comest, quód facit súmpti.

242. **qui amat**: not exactly equal to *amator*, which denotes a fixed relation, *gallant*, nor is **quod amat** exactly *amica*. The latter is often used and cf. the two together in *Merc.* 744, *qui amat, quod amat si habet, id habet pro cibo.* — *eius* is to be supplied with **sauiis** as the antecedent of **quod.**

243–255 describe the ruin of the young man in cretic vss. which pass into trochaics at the crisis (252–253) with short iambic lines to bring the thought to a close. The metrical group and the connected set of thoughts correspond.

243. **res labitur**: cf. Lucr. IV. 1123, *labitur interea res.* — **foras,** *away*, a not infrequent use. Cf. *foras dare, to publish* and *Stich.* 219, *foras uendere.* — **labitur, liquitur**: cf. *turbant, miscent,* 285. This asyndetic combination of pairs of words is very common in Pl. — **liquitur** makes this vs. acatalectic, while the following vss. are catalectic.

244. **si audes,** *if you please.* The verb *audeo* is for *auideo* (*auidus, aueo*) and its proper meaning is *to desire, wish,* not *to dare.* From this sense it is weakened in *si audes* to a mere phrase of courteous urgency, and was so frequently used as to be contracted to *sodes*, 562, as *si uis*, used in a precisely similar way, is contracted to *sis*, 650, and *si uoltis* to *sultis*, *Capt.* 456 n.

245. **cuculus**: several times used as a term of reproach, *Pseud.* 96, *Asin.* 923, 934, but the origin of the usage is unknown.

247 ff. **pendentem ferit** refers to the scourging of slaves while they were suspended by the wrists, an extreme kind of punishment. The reference is explained by **iam amplius orat**; she goes to extremes in her demands. **amplius** here is the adverb, as *orare* takes only the neut. pron. as object of the thing. — The indicatives **ecbibit,** etc., make it necessary to take **id** as the antecedent of **quod**; **ni amplius etiam** refers to the further expenses complained of below, 251 ff. This would make three stages: the single gifts, 244–246; the further request which results in the payment of ordinary living expenses, 247–250; and the ruinous extravagance of 251–254. — **quód ĕcbibit**: see Introd. 46. — **sumpti.** The gen. of the 4th declen. in *-us* is found very rarely, if at all, in early Latin. The reg-

Nóx datur: dúcitur fámilia tóta,
Véstiplica, unctor, aúri custos, flábelliferae, sándaligerulae,
Cántrices, cistéllatrices, núntii, renúntii,
Raptóres panis ét peni.
Fit ípse, dum illis cómis est,
Inóps amator.
Haec égo quom cum animo meó reputo,
Vbi quí eget, quam preti sít parui,
Apagé te, amor, non places, níl te utor.
Quamquam íllud est dulce, esse ét bibere,
Amor amari dat tamen satis quod aegre sit.
Fugit fórum, fugat suos cognátos,
Fugat ípsus se ab suo cóntutu,
Neque eúm sibi amicum uólunt dici.
Millé modis amor ignórandust,
Procul ábhibendust atque abstandus:

ular forms are *-uis* and *-i*, the latter being the usual one.

252 ff. A similar list of women's attendants is given in *Aul.* 500–520. — **raptores**: not another class of followers, but in apposition to all. — **panis et peni** (from *penus*, *penum*): not sharply distinguished in meaning, but used together for the similarity of sound; see Introd. 12.

257 f. The indirect question **quam . . . sit** depends upon **reputo** and its subject is to be supplied from **ubi qui eget** in which **qui** is the indef. pron. The real leading verb would be something like *I say to myself*, but the thing said, **apage te**, is put in its place. The whole sentence is extremely colloquial in form. — **nil te utor**: cf. the more common *nil moror*, *Capt.* 16, and the Engl. slang phrase, *I have no use for you.*

259. **illud** refers to **esse et bibere**, treated as a single expression for all self-indulgence.

260. **amari**: with **satis**. — **aegre sit**: see Introd. 20 *a*.

261. That is, the lover, in his folly, seeks solitude and, by his follies, drives away his friends.

264. **abhibendus**, *kept off*, does not occur in any Latin author and is put into the text here only *exempli gratia*. — **abstandust**, *must be held off*, involves a transitive use of *stare*. The distinction between transitive and intransitive verbs is not sharply observed even in class. Latin and was probably a matter of slow growth in the langauge. Cf. *placenda dos est*, 1159.

Nam qui ín amorem praecípitauit,
Peiús perit quasi saxó saliat.
Apagé te, amor: tuas res tíbi habeto.
Amor, míhi amicus ne fúas umquam:
Sunt támen quos miseros máleque habeas,
Quos tíbi obnoxios fecísti.
Certast res ad frugem adplicare animum:
Quámquam ibi animó labos grándis capitur.
Bóni sibi haec éxpetunt, rém, fidem, honorem,
Glóriam et grátiam: hóc probis pretiumst.
Eo míhi magis lubet cum próbis potius
Quam cum ínprobis uiuere uánidicis.

PHILTO **LYSITELES**

SENEX ADVLESCENS

PH. Quo illic homo foras se penetrauit ex aedibus? LY. Pater,
Adsum: impera quiduis:
Neque tíbi ero in mora neque látebrose

265. **quasi** = *quam si*; cf. *Capt.* 80 n.

266. **tuas res tibi habeto**: the formula of divorce, here jokingly used as a form of farewell.

268 f. The sense is 'There are others for you to make miserable, those, I mean, whom you have enslaved.' The indic. clause is an afterthought. — **miseros maleque**: combinations of adj. and adv. with verbs which take either are not infrequent; *Pseud.* 591, *clara et diu clueant*; *Men.* 1073, *stulte dixi atque inprudens*.

270. **certast res**, *I am determined.* Cf. the more common form *certum est*, *Capt.* 732 n.

274. **magis**: with **lubet**, while **potius** corresponds to **quam**.

FOURTH SCENE. Philto, dressed to represent an old man, comes upon the stage from his house.

The meters of this *canticum* vary between cretic or bacchic and trochaic, iambic or anapestic. In some parts no vs. can be surely made out, and even in the latter half, where the cretic vss. are clear, the intervening anapestic lines are not very certain.

278. **ero in mora**, *I will not delay you.* Cf. Ter. *And.* 467, *ne in mora illi sis*, and *in quaestione esse*, *Capt.* 253 n.

Me aps tuó conspectu occúltabo. 278b
PH. Féceris pár tuis céteris fáctis,
Patrém tuom si pércoles pér pietatem.
Nólo ego cum ínprobis té uiris, gnáte mi,
Neque ín uia neque ín foro necúllum sermonem éxsequi.
Nóui ego hoc saéculum móribus quíbus sit :
Malus bonum malum esse uolt, ut sit sui similis :
Turbánt, miscent morés mali, rapáx, auarus, ínuidus :
Sacrúm profanum, públicum priuátum habent, hiúlca gens.
Haec égo doleo, haec sunt quaé me excruciant, 287a
Haec diés noctis cantó tibi ut caueas. 287b
Quod mánu non queunt tangére, tantum fas hábent quo manus apstíneant :
Cetéra rape, trahe, fuge, láte : lacrumas haec míhi, quom uideo, elíciunt, 289, 290
Quia ego ád hoc genus hominum dúraui. quin prías me ad pluris pénetraui? 290, 291

282. **necullum** = *nullum*. This *nec*, which has no connective force, appears in a few standing phrases, *nec recte dicere* (*Pseud.* 1085; *Most.* 240, etc.), *res nec mancipi*, and in many compounds *neg-otium*, *nec-opinans*, etc. Introd. 20 *c*.

283. **saeculum** (*generation, age*) is brought forward from the **sit**-clause to be the obj. of **noui**. — **quibus moribus**, *of what character*.

285. **mores** : obj. of the verbs. – **rapax, auarus, inuidus** : appositives of **mali**, defining its meaning.

286. **publicum priuatum** : *i.e.*, they take for their own what should be the common property or right of all.

288. **tantum**, *only that, only so much*, referring to **quod . . . tangere**. The following clause is characteristic, after **fas**.

289. The succession of short syllables expresses the quickness of the action. The words are a kind of creed or slogan of the **mali**. Cf. *Pseud.* 138, *ubi data occasiost, rape, clepe, tene, harpaga, bibe, es, fuge*.

290. **quom** and **quia** are the conjunctions used most frequently by Plautus after verbs of emotion (**lacrumas eliciunt**). The class. Latin more often uses *quod*.

291. **ad pluris**, *to the majority*, *i.e.*, to the dead. Cf. *abiit ad plures*, Petronius, 42. The Engl. phrase and the Latin come from the Greek use of οἱ πλείονες, which doubtless stood in the Greek original of the *Trin.* at this point.

Nam hi móres maiorúm laudant, eosdém lutitant quos cónlaudant.
Hísce ego de ártibus grátiam fácio,
Ne cólas neue inbuas íngenium.
Meó modo et móribus uíuito antíquis :
Quae egó tibi praecipio, éa facito.
Níl ego istós moror faéceos móres,
Turbídos, quibus boni dedécorant se.
Haec tíbi si mea imperiá capesses, multá bona in pectore cónsident.
Ly. Sémper ego usque ad hánc aetatem ab íneunte adulescéntia
Tuís seruiui séruitutem impériis, praeceptís, pater.
Pro íngenio ego me líberum esse rátus sum, pro imperió tuo
Méum animum tibi séruitutem séruire aequom cénsui.
Ph. Quí homo cum animo inde áb ineunte aetáte depugnát suo,

292. **lutitant** (for which the MSS. all give *latitant*) is not found elsewhere, but is an easily formed frequentative from *luto* (*lutum*, *mud*).

293 f. "As to these practices, I excuse you from following them or staining your character with them." Cf. *Most.* 1130, *de cena facio gratiam.* The suggestion of declining something offered lies in *gratiam facere* and this permits the use of the **ne**-clause. Cf. *Mil. Glor.* 576, *quam benigne gratiam fecit, ne iratus esset.*

297. **nil moror**: cf. *nil utor*, 258, and *Capt.* 16 n. — **faeceos** : from *faex*, the dregs of wine ; the word does not occur elsewhere.

302. **seruiui seruitutem** : figura etymologica. Cf. *dicta dicere*, 77, *Capt.* 774 n. Brix on this passage gives a long list of cases from Pl. — **imperiis, praeceptis** : asyndetic combination of two words of similar meaning. Cf. *labitur, liquitur*, 243 ; *turbant, miscent*, 285.

303. **ingenio**, *inborn character*, but the emphasis is upon the idea of birth rather than upon that of character, so that it means *I am a freeborn citizen.* — **imperio tuo** : Philto's *patria potestas*.

305. **meum animum** in 304 scarcely means more than *me*, but Philto takes up the distinction between the man and his *animus*, using the word for *spirit* and introducing the figure, now familiar to us, of a contest between the man and his own "evil heart."

Vtrum itane esse máuelit ut eum ánimus aequom cénseat,
Án ita potius út parentis éum esse et cognatí uelint:
Si ánimus hominem pépulit, actumst, ánimo seruit, nón sibi:
Si ípse animum pepulít, dum uiuit, uíctor uictorúm cluet.
Tú si animum uicísti potius quam ánimus te, est quod gaúdeas.
Nímio satiust út opust te ita ésse quam ut animó lubet.
(Qui ánimum uincunt quám quos animus sémper probiorés cluent.)
Ly. Ístaec ego mihi sémper habui aetáti integumentúm meae,
Né penetrarem me úsquam, ubi esset dámni conciliábolum,
Né noctu irem obámbulatum neú suom adimerem álteri.

306. **utrum** with double questions retains in Pl. much of its original sense, *which of the two*.

307. For a moment the figure changes and the parents and relatives stand for the man's own better choice. The next lines return to the original idea.

308 f. **actumst** and **uiuit** are contrasted, and **seruit** and **uictor**. There are familiar Engl. phrases like **uictor uictorum** and cf. *regum rex*, *Capt.* 825. For the thought, cf. Hor. *Ep.* I. 2. 62, *animum rege, qui nisi paret, imperat*.

311. **nimio**, *much*; see *Capt.* 102 n. This is the regular sense in Pl.

312 is a mere repetition of the thought of 309. It uses the plural while all the rest of the speech has been in the singular, and instead of **probiores** we should expect *probi* with **cluent**, which contains in itself the idea of eminence which the comparative here would give. The vs. is plainly a gloss. Not so 311, which is a real summary of the preceding.

313. **istaec**: *i.e.*, such precepts as those which you have been expressing with the reference to the second person proper to *iste*. — **aetati**: not as in the frequent use of *aetas mea* = *ego*, but with reference to **adulescentia** 301, **ineunte aetate** 305.

314. **conciliabolum**: perhaps here a translation of σύλλογος, as **irem obambulatum** may be of κωμάζειν. The opening scene of the *Bacchides* is the best commentary on these lines, esp. 66, *penetrem me huiusmodi in palaestram, ubi damnis desudascitur?*

Né tibi aegritúdinem, pater, párerem, parsi sédulo:
Sárta tecta túa praecepta usque hábui mea modéstia.
Ph. Quíd exprobras bene quód fecisti? tíbi fecisti, nón mihi:
Míhi quidem aetas áctast ferme, túa istuc refert máxume.
Ís probust, quem paénitet quam próbus sit et frugí bonae:
Qui ípsus sibi satís placet, nec próbus est nec frugí bonae:
Qui ípsus se contémnit, in eost índoles indústriae:
Bénefacta benefáctis aliis pértegito, ne pérpluant.
Ly. Ób eam rem haec, pater, aútumaui, quía res quaedamst quám uolo
Égo me aps te exoráre. Ph. Quid id est? dáre iam ueniam géstio.
Ly. Ádulescenti huic génere summo, amíco atque aequalí meo,
Mínus qui caute et cógitate suám rem tractauít, pater,

316. **parsi**: elsewhere with an infin., but here in combination with **sedulo** it has almost the meaning of *dare operam* and can take a **ne**-clause.

317. **sarta tecta,** *in good repair*, a technical term used of houses. The figure is continued in 323, and is the subject of an elaborate *canticum* in *Most.* I. 2 (85 ff.). Cf. Cic. *Fam.* XIII. 50, *M'. Curium 'sartum et tectum,' ut aiunt, conserues.*

318. **tibi, mihi**: Introd. 15 *a*.

320. **paenitet,** *is dissatisfied*, *is not content.* This is the only meaning of *paenitere* in Pl., never, *to be sorry for.* The line means that he only is really good who is not content with his attainments in goodness, but desires to be better. — **frugi bonae**: *Capt.* 956 n.

322. **contemnit**: *i.e.*, the state of mind expressed in **paenitet**. — **industria**, *good purpose;* cf. *ex industria*, *intentionally.*

324. **ob eam rem**: antecedent of **quia**, here emphatic in order to correct the father's insinuation that he was boasting (318).

326. **huic**: the general principle that *hic* refers to the speaker is extended so as to make it a proper pronoun to use of any person or thing in the speaker's presence; in particular, it is used of persons whose house is represented on the stage, as in this case. So **212, 214,** 359, and often. Other pronouns may of course be used of the same persons, *illum* 114, *illi* 133.

327. **caute et cogitate**: see Introd. 12.

Béne uolo ego illi fácere, si tu nón neuis. PH. Nempe dé tuo?
LY. Dé meo: nam quód tuomst meumst, ómne meumst autém tuom.
PH. Quíd is? egetne? LY. Egét. PH. Habuitne rem? LY. Hábuit. PH. Qui eam pérdidit?
Públicisne adfínis fuit an máritumis negótiis?
Mércaturan án uenalis hábuit, ubi rem pérdidit?
LY. Níl istorum. PH. Quíd igitur? LY. Per cómitatem edepól, pater:
Praéterea aliquantum ánimi causa in déliciis dispérdidit.
PH. Édepol hominem praémandatum fírme familiáriter:
Quí quidem nusquam pér uirtutem rém confregit átque eget.

328. **illi**: repeating the idea of **huic** because of the intervening clause. The regular pronoun for this is *is*, *Pseud.* 528 f.; 719, etc. — **neuis** (= *non uis*): the proper form of the 2d pers. of *nolo*, since the verb is compounded of *ne* and *uolo*. Later, when *ne* had been supplanted by *non* as the negative, with indic. *non* was substituted for *ne* in forms where it did not coalesce with the verb. — **nempe de tuo?** is only partially interrogative; *at your own expense, I suppose you mean.* The phrase reminds Lysiteles that, being under his father's power, he has no property of his own.

331. **publicis . . . negotiis**: *i.e.*, those public offices which required an expenditure of money, often in large amounts, from the persons holding them. — **adfinis**: elsewhere in Pl. a connection by marriage; here it is in the earlier sense of *connected with*, *engaged in*, in which sense it is used by Terence and Cicero. Cf. *corpus uitiis adfine*, Lucr. III. 733.

332. **mercaturan**: sc. *rem perdidit;* then for a 2d abl. is substituted the clause **uenalis** (*seruos*) **habuit** and this requires a repetition of the leading verb in the **ubi**-clause. *By trading, or did he deal in slaves and lose his property in that?*

333 f. **per comitatem**, *by his kindness to his friends; dum alios seruat* is the explanation of *rem . . . comitate perdidit, Rud.* 38. — **animi causa**, *for his own pleasure;* cf. 305 ff.

335. As *mandare* is used with a personal object and in the passive with a personal subject (136; 137; 158), so **praemandatum** here, *recommended beforehand.* Translate, *a strong and friendly introduction of a man to say. . . .* The whole of Philto's speech is of course ironical.

336. **atque**, *and yet; Capt.* 355; 479.

Níl moror eum tíbi esse amicum cum eíus modi uirtútibus.
Ly. Quía sine omni málitiast, toleráre ei egestatém uolo.
Ph. Dé mendico mále meretur qui eí dat quod edit aút bibat :
Nam ét illud quod dat pérdit et illi pródit uitam ad míseriam.
Nón eo haec dico, quín quae tu uis égo uelim et faciám lubens :
Séd ego hoc uerbum quóm illi quoidam díco, praemostró tibi,
V́t ita te aliorúm miserescat, né tis alios mísereat.
Ly. Déserere illum et déiuuare in rébus aduorsís pudet.
Ph. Pól pudere quám pigere praéstat totidem lítteris.
Ly. Édepol deum uirtúte dicam, páter, et maiorum ét tua

338. **sine omni malitia,** *free from all evil intention.* So 621, *sine omni cura.* This early use of *omnis* instead of *ullus* with *sine* reappears in Juv. 14. 68, *omni sine labe.* Cf. the German *ohne alle.* — **tolerare,** *relieve ;* 358 ; 371.

340. **prodit,** *prolongs.* The sense is plain from the context and suits the proper sense of the verb, but it appears to be without an exact parallel.

341. **eo** : monosyll. by synizesis and elided before **haec.** Introd. 38.

342. **hoc uerbum** : the saying of 339. — **praemostro** : this form is supported by the MSS. in various places and by the adj. form *mostellaria*, from *mostellum*, dimin. of *mostrum, monstrum ;* cf. *tostrina, Capt.* 266 n.

343. **tis** : old gen. of *tu*, found *Mil. Glor.* 1033. So *mis* from *ego* is a probable form for *mei.* See Neue, II. p. 179.

344. **deiuuare,** *fail to help ;* found only here and perhaps coined for the similarity with *deserere.* So *redauspicare Capt.* 767, to match *exauspicare,* and cf. *exunctum, expotum* 406.

345. For the same contrast between *pudet* and *piget,* see *Pseud.* 281 f. ; *Capt.* 203, and between *licet* and *lubet, Pseud.* 252 f. — **totidem litteris,** *though it has just the same number of letters.*

346. **deum uirtute . . . et maiorum,** *thanks to the gods and our ancestors.* The same phrase occurs *Aul.* 166 ; *Mil. Glor.* 679 ; *Pers.* 390, each time in speaking of wealth, and *uirtute* is used with many genitives, without any moral force, *e.g.* (*Most.* 173), *uirtute formae, thanks to your beauty.* — **dicam** : see 90 n. and *Capt.* 268 n. Here, as in the other cases, it is an insertion for greater clearness of expression.

Múlta bona bene párta habemus : béne si amico féceris,
Né pigeat fecísse : ut potius púdeat, si non féceris.
PH. Dé magnis diuítiis siquid démas, plus fit án minus?
LY. Mínus, pater : sed cíui inmuni scín quid cantarí solet?
'Quód habes ne habeás et illuc quod nón habes habeás uelim,
Quándoquidem nec tíbi bene esse pote pati neque álteri.'
PH. Scío equidem istuc íta solere fíeri : uerum, gnáte mi,
Ís est immunis quoí nil est qui múnus fungatúr suom.
LY. Deúm uirtute habémus et qui nósmet utamúr, pater,
Ét aliis qui cómitati símus beneuoléntibus.
PH. Nón edepol tibi pérnegare póssum quicquam quód uelis :
Quói egestatém tolerare uís? loquere audactér patri.
LY. Lésbonico huic ádulescenti, Chármidai fílio,

348. **ut potius pudeat**: no leading clause is clearly felt, but one is suggested by **potius**, which gives a potential effect here, as frequently with fut. indic.

350. **inmuni**: cf. 24 n.; here used by the son in the sense of *ungenerous*, *stingy*, but by the father, 354, of one who performs no *munus*, makes no contribution toward the public good.

351. **quod habes** = *bonum*, *property*; **quod non habes** = *malum*, *trouble*, *loss*. The word *malum* was added as a gloss. — **uelim**: appended paratactically to a wish, as often; *Men.* 909; *Rud.* 511; *Cas.* 234, and still more frequently with 3d pers.

352. **pote** from frequent association with *esse* acquires a kind of verbal force and may stand alone for *potest* or *potes*, as here. So *potis*. Cf. *potin ut*.

355 f. **qui**: abl. — **comitati**: dat. of service.

358. **quoi**: in two syllables, is supported by the meter here and in 558. Cf. *ei* in two syllables.

359. **Charmidāī**: it is curious that there should be no trace of this widely used gen. form in the MSS. except in a single place (*Poen.* 51); it is found, however, in contemporary inscriptions and in Enn., Cic. (poems), Lucr., and Verg., and in a large number of passages in Pl. its introduction into the vs. rectifies the meter, as here.

Qui íllic habitat. PH. Quín comedit quód fuit, quod nón fuit?
LY. Ne ópprobra, pater: múlta eueniunt hómini quae uolt, quaé neuolt.
PH. Méntire edepol, gnáte, atque id nunc fácis haud consuetúdine.
Nám sapiens quidém pol ipsus fíngit fortunám sibi:
Eó non multa quaé neuolt euéniunt, nisi fictór malust.
LY. Múlta illi opera opúst ficturae quí se fictorém probum
Vítae agundae esse éxpetit: sed hic ádmodum adulescéntulust.
PH. Nón aetate, uérum ingenio apíscitur sapiéntia.
Sápienti aetas cóndimentum, sápiens aetatí cibust.
Ágedum eloquere, quíd dare illi núnc uis? LY. Nil quicquám, pater:
Tú modo ne me próhibeas accípere, siquid dét mihi.
PH. Án eo egestatem eí tolerabis, síquid ab illo accéperis?

360. **quin** = *quinc*. The particle *-ne* is appended to the relative when the main clause containing the antecedent is omitted, but would have been interrogative if it had been expressed. Here, *Do you mean the young man who ...?* So *Amph.* 697; *Epid.* 719; *Rud.* 861; 1019; 1231, etc. In a few cases *-ne* is appended to the relative when the relative clause precedes the main clause.

362. **mentire** (pres. indic. 2d sing.) is not an accusation of falsehood; it means only *that is not so* or *you 're not speaking accurately, as you usually do.*

363 ff. **fingit, fictor, ficturae**: properly of the shaping of clay figures: *fingere* is a common word and is used here without much thought of the proper sense, then, as the figure grows clearer it leads to **fictor** and the young man finally uses **opera ficturae** most clearly in the highest sense, *the sculptor's art.*

367. **apiscitur**: pass. from *apisco*; cf. *indipiscet*, *Asin.* 279. Other verbs are at times active in Pl. which later became deponent, *e.g.*, *opino*, *arbitro*, *aucupo*, *proficisco* (only once), etc.

368. The thought is, 'Age is but a slight addition, a mere flavoring, to wisdom, but wisdom is absolutely necessary to age; without wisdom age would not be worthy of respect.' The use of the concrete **sapiens** with the abstract **aetas** makes the expression a little hard.

Ly. Eó, pater. Ph. Pol ego ístam uolo me rátionem edoceás. Ly. Licet.
Scín tu illum quo génere natus sít? Ph. Scio, adprimé probo.
Ly. Sóror illist adúlta uirgo grándis: eam cupió, pater,
Dúcere uxorém sine dote. Ph. Síne dote uxorém? Ly. Ita,
Tuá re salua: hoc pácto ab illo súmmam inibis grátiam.
Néque commodius úllo pacto ei póteris auxiliárier.
Ph. Égone indotatám te uxorem ut pátiar? Ly. Patiundúmst, pater:
Ét eo pacto addíderis nostrae lépidam famam fámiliae.
Ph. Múlta ego possum dócta dicta quámuis facundé loqui:
Hístoriam ueterem átque antiquam haec méa senectus sústinet.
Vérum ego quando te ét amicitiam et grátiam in nostrám domum
Vídeo adlicere, etsi áduorsatus tíbi fui, istac iúdico:

372. **licet,** *I will.* *Capt.* 949 n.

373. **illum**: taken by prolepsis out of the following clause. Cf. 698, 873, 960, etc.

375. Hiatus in the change of speakers after **uxorem.** To avoid this *-ne* has been added to **uxorem.** In such repetitions without a verb Plautus rarely uses *-ne.* — **ita** after a question is *yes;* after a statement *itast* is used to express agreement.

378. **egone . . . ut patiar?** a repudiating question; its exclamatory character is indicated by the position of **ego** and by **ut.** Questions of like character, with *ego(ne)* *(ut) patiar,* occur *Asin.* 810; *Truc.* 758; with *putem, Bacch.* 637; also without *ut* and sometimes without *-ne.* All reject the idea suggested in a previous speech.

380. **docta dicta**: a single idea, *proverbs, sayings,* and so qualified by **multa.** — **quamuis facunde**: without relative force, *very fluently.* So 797, *quamuis longi sermones.*

381. **ueterem atque antiquam**: so *Mil. Glor.* 751, and often together. It is not likely that in the conversational style the rather elaborate distinction made between these words was observed.

383. **aduorsatus fui**: in the perf. of deponent verbs *fui* is very frequently used for *sum,* without difference of meaning. So *oblitus*

Tíbi permitto, pósce, duce. Ly. Dí te seruassínt mihi :
Séd adde ad istam grátiam unum. Ph. Quíd id est autem unum ? Ly. Éloquar :
Túte ad eum adeas, túte concilies, túte poscas. Ph. Éccere.
Ly. Nímio citius tránsiges : firmum ómne erit quod tu égeris.
Gráuius tuom erit únum uerbum ad eám rem quam centúm mea.
Ph. Écce autem in benígnitate rópperi negótium :
Dábitur opera. Ly. Lépidus uiuis. haéc sunt aedes, híc habet :
Lésbonicost nómen. age rem cúra : ego te opperiár domi.

PHILTO

SENEX

Non óptuma haec sunt néque ut ego aecum cénseo :
Verúm meliora súnt quam quae detérruma.
Sed hoc únum consolátur me atque animúm meum,
Quia quí nil aliud nísi quod sibi solí placet

fui, *miratus*, *uectus*, *natus fuerit* (850), etc. These forms are esp. frequent at the end of a vs. or before the caesura. — **istac**, *on your side*.

384. **posce**, *ask in marriage* ; the same sense through this and the following scene. — **duce** : cf. *dice*, *Capt.* 359 n. — **di te seruassint** : one of many expressions of thankfulness ; others are *Iuppiter te mihi seruet*, *di tibi dent quae uelis*, *di tibi bene faciant*. [List in Brix.] The list of curses is equally long and even more varied and expressive. For the form **seruassint**, cf. *occultassis*, 627, and see *Capt.* 124 n.

386. **eccere** : perhaps *ecce-rem* with loss of final consonant. It occurs about six times in Pl. The meaning, which is like Engl. *there you are*, is made clear by 389, **ecce . . . repperi negotium**.

387. **nimio citius** : *i.e.*, *much more quickly than I should*.

390. **uiuis** : a little stronger than *es* ; cf. *Capt.* 828 ; *Men.* 202. It frequently has a superlative or comparative with it ; *the happiest man alive*. — **habet** = *habitat*, as in 193.

Consúlit aduorsum fílium, nugás agit:
Miser éx animo fit, fáctius nilo facit.
Suaé senectuti is ácriorem hiemém parat,
Quom illam ínportunam témpestatem cónciet.
Sed áperiuntur aédes quo ibam: cómmodum
Ipse éxit Lesbonícus cum seruó foras.

LESBONICVS STASIMVS PHILTO

ADVLESCENS SERVOS SENEX

LE. Minus quíndecim diés sunt quom pro hisce´ aédibus
Minás quadraginta áccepisti a Cállicle:
Estne hóc quod dico, Stásime? ST. Quom consídero,
Meminísse uideor fíeri. LE. Quid factúmst eo?
ST. Coméssum, expotum, exúnctum, elotum in bálineis:
Piscátor, pistor ápstulit, lanií, coquí,

396. **aduorsum,** *toward, with reference to,* in a friendly sense. **nugas agit,** *is acting foolishly;* cf. *nil agere, to effect nothing.*

397. **factius nilo facit,** *is not bringing it any nearer completion.* In class. Latin only a few participles were compared; Plautus is much freer. Cf., *e.g., ecfertissumus, Capt.* 775; *exclusissumus, Men.* 698; *Trin.* 222.

401. These words introduce Lesbonicus to the audience.

FIFTH SCENE. Lesbonicus comes out from the side-street between the houses of Philto and Callicles, followed by his slave Stasimus, to whom he is talking. For the first thirty lines Philto stands at one side, listening to the others and unperceived by them.

402. **quindecim dies:** a round number, like *ten days* or a *fortnight.*

404. **estne . . . ?** *is n't it . . . ?* This sense of *-ne,* almost like *nonne,* is found with *est* in questions which challenge the hearer to acknowledge an evident fact; usually some form of *hic* or a subordinate clause involving an assertion (*ut dixi, ut dico, quod dico*) accompanies the question. The reply of Stasimus is intentionally careless, as though the matter was one of small interest to him.

405. **eo,** *it,* the money. *Capt.* 222 n. For the case, see Introd. 17 *a.*

406. **ex-:** like the Engl. *up,* with similar verbs. — **exunctum:** Roman customs made this item of expense a large one; cf. 252, where *unctor* is named second in the list.

Holitóres, myropolae, aúcupes: confít cito:
Non hércle minus diuórse distrahitúr cito
Quam sí tu obicias fórmicis papáuerem.
LE. Minus hércle in istis rébus sumptumst séx minis.
ST. Quid, quód dedisti scórtis? LE. Ibidem uná traho.
ST. Quid, quod égo defrudaui? LE. Ém, istaec ratio máxumast.
ST. Non tíbi illud apparére, si sumás, potest,
Nisi tu ínmortale rére esse argentúm tibi.
PH. Sero átque stulte, príus quod cautum opórtuit,
Postquám comedit rém, post rationém putat.
LE. Nequáquam argenti rátio conparét tamen.
ST. Ratió quidem hercle appáret: argentum *οἴχεται*.
Minás quadraginta áccepisti a Cállicle
Et ille aédis mancipio áps te accepit? LE. Ádmodum.
PH. Pol opíno adfinis nóster aedis uéndidit.

408. **confit**: from *con-fio*; the more frequent classical form is *conficitur*.

409. **non** is regularly before *hercle*, *ecastor*, *edepol*, *pol*. Cf. 357. — **minus** with **cito**, **diuorse** with **distrahitur**.

410. **papauerem**: with an early masc. declen. So *collus*, *Capt.* 357, *guttur*, and a few other words. On the other hand, *nasum* is regularly neut. This variation, like the variation in the conjugation of verbs, shows that the language was still in the formative stage.

411. **sumptum**, *spent*; cf. the noun *sumptus*.

412. **una traho**: *i.e.*, with the six minae; cf. 203.

414. **illud**, *it*, *the money*, *i.e.*, the whole sum, not the six minae. — **si sùmas**: indef. 2d pers. and equivalent to *si sumitur*.

416. **quod** anticipates the main clause **rationem putat**.

417. **postquam . . ., post**: cf. 975, 998. So *priusquam . . . prius* and Engl. *when . . . then*, in the effort of colloquial speech to attain to clearness by fulness of expression.

418 f. **nequaquam conparet**, *is not clear*, *i.e.*, does not agree with the fact that there is no money left. — **apparet**, *is plain*, *i.e.*, is here. The two verbs do not differ greatly in meaning, but the change from **conp.** to **app.** makes the complete change of meaning more pointed. — *οἴχεται*: the foreign word gives a comic unexpectedness to the contrast with **apparet**. The line is quoted by Cicero *in Pis.* 61. Notice that the use of the word implies a knowledge of Greek on the part of the audience; otherwise the point of the joke would be lost; cf. *παῦσαι*, 187 n.

422. **opino**: cf. 367 n.

Patér quom peregre uéniet, in portást locus,
Nisi fórte in uentrem fílio conrépserit.
St. Tarpéssitae millé drachumarum Olýmpico,
Quas dé ratione déhibuisti, rédditae.
Le. Nempe quás spopondi. St. Immó 'quas dependi' ínquito
[Qua spónsione prónuper tu exáctus es.]
Pro illo ádulescente quém tu esse aibas díuitem.
Le. Factum. St. Vt quidem illud périerit. Le. Factum íd quoquest:
Nam núnc eum uidi míserum et me eiius míseritumst.
St. Miserét te aliorum, tuí nec miseret néc pudet.
Ph. Tempúst adeundi. Le. Éstne hic Philto qui áduenit?
Is hérclest ipsus. St. Édepol ne ego istúm uelim
Meum fíeri seruom cúm suo pecúlio.

423 f. **in portast locus**: this is not clear, but from the connection should not refer to his being reduced to beggary, but to his having no home to go to; perhaps *must make his home in the archway of the gate*. — **in uentrem**: because the house had gone there in the form of food and drink.

425 f. **tarpessitae**, τραπεζίτης. The change of *r* and the vowel is found in various words which came into Latin through the Doric of southern Italy, and *ss* is the regular equivalent of ζ, *e.g.*, *patrisso*, πατρίζω. The pure Latin word for banker was *argentarius*. — **drachumarum**, δραχμή. Cf. *mina*, *Alcumena*, *Hercules*, *techina*, etc. The short vowel was inserted to make it easier to pronounce certain Greek consonant combinations. So sometimes *ellum* for *elm* in Engl. — **dehibuisti** = *debuisti*. This longer form occurs only here, but *praehibeo* is regular for *praebeo*.

429. **factum**, *just so*; cf. 127. — The **ut**-clause depends upon **factum** as frequently upon *uelle* in a previous sentence, *e.g.*, after *numquid uis*. Cf. 192.

430. **nunc**: used with the perf. a few times of an action which has occurred shortly before. — **eiius**: in two syllables. Cf. 201 n.

432. Hiatus in the change of speakers. — With these words Philto comes forward. — **ne** in the next vs. is the asseverative particle.

434. **peculio**: because the property of the slave was in the master's power.

Ph. Erum átque seruom plúrumum Philtó iubet
Saluére, Lesboницum et Stasimum. Le. Dí duint
Tibi, Phílto, quaequomque óptes. quid agit fílius?
Ph. Bene uólt tibi. Le. Edepol mútuom mecúm facit.
St. Nequam íllud uerbumst 'béne uolt,' nisi qui béne facit.
Ego quóque uolo esse líber: nequiquám uolo.
Hic póstulet frugi ésse: nugas póstulet.
Ph. Meus gnátus me ad te mísit, inter te átque nos
Adfínitatem ut cónciliarem et grátiam.
Tuam uólt sororem dúcere uxorem: ét mihi
Senténtia eademst ét uolo. Le. Hau noscó tuom:
Bonís tuis rebus meás res inridés malas.
Ph. Homo égo sum, homo tu's: íta me amabit Iúppiter,
Neque té derisum aduénio neque dignúm puto.
Verum hóc quod dixi méus me orauit fílius,
Vt tuám sororem póscerem uxorém sibi.

436. **duint**: the old optative form, preserved especially in greetings and curses, which had become formulaic; *perduint* is particularly common. But the later forms, like *dent* and *perdant*, also appear in the same phrases.

439. **qui**: the indef. pron. after **nisi**. Cf. *ubi qui*, 257, and *an . . . quas*, indef., *Pseud.* 29.

441. **postulet,** *suppose he should hope*, is less distinctly dependent upon **nugas postulet** than if *si* had been expressed, but yet is in thought a half-dependent clause. Cf. Introd. 26 *e*. For the meaning of the verb, see n. on 237.

445. **hau nosco tuom**: almost like *I don't know what you mean.* Lit., "I do not recognize your usual manner of acting, in such a proposition as this." Cf. n. on 123.

446. **bonis tuis rebus,** *in your prosperity;* an abl. of cause or perhaps of circumstance.

447 f. **ita me amabit Iuppiter**: often used by Plautus as an exact equivalent, so far as the context shows, for *ita me Iuppiter amet.* So very frequently *ita me di ament* or *amabunt.* Nothing in the usage of Pl. justifies us in making a distinction based upon the supposed difference between fut. indic. and pres. subjunc. The following clause is sometimes introduced by *ut* (*ut neque aduceniam . . . neque putem*) or is expressed independently, as here.—**dignum**: neut. Cf. *Aul.* 224 f., *neque edepol ego te derisum uenio neque derideo neque dignum arbitror.*

LE. Mearúm me rerum nóuisse aequomst órdinem.
Cum uóstra nostra nón est aequa fáctio:
Adfínitatem uóbis aliam quaérite.
ST. Satín tu's sanus méntis aut animí tui,
Qui cóndicionem hanc répudies? nam illúm tibi
Ferentárium esse amícum inuentum intéllego.
LE. Abin hínc dierecte? ST. Si hércle ire occipiám, uotes.
LE. Nisi quíd me aliud uis, Phílto, respondí tibi.
PH. Benígniorem, Lésbonice, té mihi
Quam núnc experior ésse confidó fore:
Nam et stúlte facere et stúlte fabulárier,
Vtrúmque, Lesboníce, in aetate haú bonumst.
ST. Verum hércle hic dicit. LE. Óculum ego ecfodiám tibi,
Si uérbum addideris. ST. Hércle qui dicám tamen:
Nam sí sic non licébit, luscus díxero.

451. **ordinem**, *position*, *i.e.*, the social position which my poverty puts me in.

452. **factio**, *standing*. The word is somewhat frequent in Pl. and esp. in scenes like this, where a marriage is under discussion.

454. **mentis, animi**: Introd. 14 *a*.

456. **ferĕntárium**: Introd. 47. The *ferentarii* were light-armed auxiliaries.

457. **abin** with *hinc*, *a me* or *dierectus* always has impv. effect. It is so used ten times in Pl. *Amph.* 857; 518; *Bacch.* 1168; 1176, etc. — **dierecte**: see Lex. The discussions as to its etymology are endless.—**hercle** goes with the whole sentence, but strictly more with the leading verb **uotes** than with the condition. It is, however, regularly drawn forward, when a condition precedes, into the si-clause. The order is not strange in Engl.—**uotes** here and **uotet** below, 474, are supported by MS. authority and by the analogy of *uoster*.

458. **aliúd**: an anapestic or spondaic word very rarely forms the second foot of a senarius. There are only 27 such spondaic words and 17 anapestic in Pl.

461 f. **fabularier**, *to talk*, the usual sense in Pl. — **in aetate**: as in 24 n.

464. **qui**: derived from the indef. pron., and somewhat frequently used as a particle of asseveration, esp. with *hercle* (*Merc.* 1007; *Men.* 428; *Pseud.* 473, etc.), *edepol* (*Amph.* 776, etc.), *ecastor*, *pol*.

Ph. Ita tú nunc dicis nón esse aequiperábiles
Vostrás cum nostris fáctiones átque opes?
Le. Dicó. Ph. Quid nunc? si in aédem ad cenam uéneris
Atque íbi opulentus tíbi par forte obuénerit:
Adpósita cena sít popularem quám uocant:
Si illí congestae sínt epulae a cluéntibus,
Siquíd tibi placeat quód illi congestúm siet,
Edísne an incenátus cum opulento áccubes?
Le. Edím, nisi si ille uótet. St. At pol ego, estí uotet,
Edim átque ambabus mális expletís uorem
Et quód illi placeat, praéripiam potíssumum:
Neque illí concedam quícquam de uitá mea.
Verécundari néminem apud mensám decet:
Nam ibi dé diuinis átque humanis cérnitur.

465. **sic**, *as I am*, in contrast with **luscus.**

468 ff. These lines allude to the custom of offering a tenth to Hercules in the form of a feast to the people (**cena popularis**, 470) in a temple (**aedem**, 468). At such a feast citizens of different social standing might be placed near each other at the table. — **par**: neighbor on the couch, appears to refer to the Greek custom, according to which two persons occupied one couch, not three, as at Roman dinners. — The force of **si**, 468, extends to **adposita . . . sit**, and it is not necessary that *si* should be repeated or that a connective word should be used. Cf. *Pseud.* 863, where a condition, preceded and followed by *si* clauses, is expressed without *si*. — The thought of the passage is this: 'Suppose you went to a public feast, where citizens meet on equal terms, and found yourself at the table with a richer man; if his clients brought abundance of food to the table, enough for both of you, would you allow his wealth or position to overawe you so that you should take no food for yourself?'

474. **nisi si**: found occasionally also in class. Latin. It is colloquial in origin, but the force of *si* is not wholly lost, since *nisi* expresses an exception rather than a condition. The clause usually contains *quis* or a compound; *Amph.* 825; *Curc.* 52; *Capt.* 530; but not always, *Epid.* 22.

477. **de uita mea**, *of what touches my life*, *i.e.*, food and drink.

478 f. Brix quotes from Scaliger the formula said to have been used in introducing important matters for debate in the Senate; *nulla uerecundia nos debet demouere a sententia dicenda, ubi de rebus diuinis et humanis agitur.*

PH. Rem fábulare. ST. Nón tibi dicám dolo:
Decédam ego illi dé uia, de sémita,
De honóre populi: uérum quod ad uentrem áttinet,
Non hércle hoc longe, nísi me pugnis uícerit.
Cena hác annonast síne sacris heréditas.
PH. Sempér tu hoc facito, Lésbonice, cógites,
Id óptumum esse túte uti sis óptumus:
Si id néqueas, saltem ut óptumis sis próxumus.
Nunc cóndicionem hanc, quam égo fero et quam aps té peto,
Dare átque accipere, Lésbonice, té uolo.
Dei díuites sunt, deós decent opuléntiae
Et fáctiones: uérum nos homúnculi
Vatíllum animai quám quom extemplo emísimus,
Aequó mendicus átque ille opulentíssumus

480. **rem fabulare,** *you 're right in what you say.* — **non . . . dolo**: see 90 n.

482. **de honore populi**: such remarks are often made by slaves in Pl. They are a part of the burlesque importance assumed by the slave in the intrigue of the plays.

483. **hoc longe,** *as far as this, so far* (sc. *decedam*) is used also *Bacch.* 675; *Most.* 393; *Cist.* 582, always with the negative. It was made intelligible by a gesture, cf. *tantillum* 60, and the use of *ille* with *Iuppiter, e.g., Most.* 398; Livy, I. 24. 8, in an old formula.

484. **hac annona,** *in the present time of high prices;* cf. *uile,* 33 n. — **sine sacris hereditas**: see *Capt.* 775 n.

486. **optumum esse**: this and similar phrases (*melius, par, mirum esse*) are not infrequently followed by an ut-clause in Pl. All such expressions are to be explained by going back to the paratactic stage, *e.g., Epid.* 59; *sed taceam optumumst, Asin.* 448; *nunc adeam optumumst, Poen.* 1244; 501 (*decretumst*), etc. In all such cases the subjunc. cl. is the original and *optumumst,* etc., is a later addition to explain and modify the meaning of the subjunc.

488. **fero et . . . peto**: cf. *Men.* 116, *quid petam, quid feram.* The two verbs were associated to express the two opposed acts; cf. Engl. *giving and receiving.* **dare** and **accipere** refer to them in reversed order.

490. **opulentiae**: Introd. 13 *a.*

492. **uatillum**: a secondary form of *batillum,* a pan for holding hot coals. The thought is, 'We men are only like a vessel which contains the spark of life; when we have lost that, nothing is left.' But the text is uncertain.

Censétur censu ad Ácheruntem mórtuos.
St. Mirúm quin tu illo técum diuitiás feras :
Vbi mórtuos sis, íta sis ut nomén cluet.
Ph. Nunc út scias hic fáctiones átque opes
Non ésse neque nos tuám neglegere grátiam :
Sine dóte posco tuám sororem fílio.
Quae rés bene uortat. hábeon pactam ? quíd taces ?
St. Pro di ínmortales, cóndicionem quoíus modi!
Ph. Quin fábulare 'dí bene uortant : spóndeo' ?
St. Eheú, ubi usus níl erat dicto 'spóndeo'
Dicébat : nunc hic, quom ópus est, non quit dícere.
Le. Quom adfínitate uóstra me arbitrámini
Dignum, hábeo uobis, Phílto, magnam grátiam.

494. **censu** : with **censetur**, a mere doubling of the expression. — **ad Acheruntem**: a verb of motion is implied, . . . *are rated in the rating and sent to Acheron.* Plautus uses only *Acheruns, -untis,* with the first syllable long.

495 f. **mirum quin** : a frequent ironical phrase, implying the negative of the thought expressed in the **quin**-clause. Lit., *it is a wonder how you do not . . ., i.e., I am surprised that you don't . . .* This should be distinguished from *mira sunt ni* (861) or *mirum est ni* (*Capt.* 824), which is not ironical and implies an affirmative opinion. — **ut nomen cluet,** *as the word means, i.e.,* in the full sense of the word **mortuos.** The two vss. are spoken aside, in ironical comment upon the speech of Philto, which seems to savor of condescension in saying that rich and poor are alike after death. 'Of course they are. You can't take your money with you, and you might as well acknowledge that when you are dead you are dead in the full sense of the term.'

497 f. **hic . . . non esse** : *i.e.,* that influence and money do not count with us (**hic**).

500. **habeon pactam** : sc. *rem.* Cf. *Poen.* 1157, *pactam rem habeto,* in a betrothal. The agreement was made binding by the formal question and answer, *spondesne ?* || *spondeo,* or their equivalent.

502. **quin** : with pres. indic. 2d pers. this gives a distinct imperative force to the question, so that *quin* may even be used with the impv. form. Cf. Introd. 23 *b.*

503. **eheu** : as an interjection need not suffer elision. — **erăt dícto** : see Introd. 47. For the construction, see *Capt.* 164 n. This refers to the unfortunate *sponsio* alluded to in 427, which had cost Lesbonicus a thousand drachmae.

504. **hic,** *in this case ;* the adv., as in 497.

505. **quom** : with a phrase of emotion, **habeo . . . gratiam** ; Introd. 29 *a.*

Sed si haéc res grauiter cécidit stultitiá mea,
Philto, ést ager sub úrbe hic nobis: cúm dabo
Dotém sorori: nam ís de diuitiís meis
Solús superfit praéter uitam rélicuos.
PH. Profécto dotem níl moror. LE. Certúmst dare.
ST. Nostrámne, ere, uis nutrícem, quae nos éducat,
Abálienare a nóbis? caue sis féceris:
Quid edémus nosmet póstea? LE. Etiam tú taces?
Tibi egó rationem réddam? ST. Plane périimus,
Nisi quíd ego conminíscor. Philto, té uolo.
PH. Si quíd uis, Stasime. ST. Huc cóncede aliquan-
túm. PH. Licet.
ST. Arcáno tibi ego hoc díco, ne ille ex té sciat
Neue álius quisquam. PH. Créde audacter quídlubet.
ST. Per deós atque homines díco, ne tu illúnc agrum
Tuom síris umquam fíeri neque gnatí tui:
Ei rei árgumenta dícam. PH. Audire edepól lubet.
ST. Primum ómnium olim térra quom proscínditur,

508. **dabo**: the real apodosis to **si cecidit**, the clause **est . . . nobis** being parenthetic in thought. The less colloquial structure of the sentence would be *cum agrum, qui est . . . nobis, dabo. . . .*

514. **etiam tu taces?** a common form of impv. question (Introd. 23 *b*), found in 790; *Pers.* 152; *Curc.* 41, etc., in which *etiam* has lost its proper force. Translate. "Won't you keep still?"

516. **te uolo**: a very frequent phrase in calling a person; *Curc.* 391, *heus tu, te uolo*; *Curc.* 303; 686; 687; and in *Trin.* 717; 963; 1059, etc. Occasionally, as in 963; *Epid.* 460, *uerbis pauculis* or a similar expression is added, but no infin. need be supplied.

517. **si quid uis**: the apodosis was supplied by the speaker's action, as in similar Engl. colloquialisms.

520. The **ne**-clause is independent, a prohibition in form, though of course a petition in function, to which **per deos . . . dico** serves as an introduction. — **siris** = *siueris*.

522. Through the rest of the conversation Philto allows Stasimus to suppose that he is taking his arguments seriously, since he had beforehand made up his mind to refuse the field.

523. **olim quom** = *illo tempore quom*, *olim* being merely the adv. from *olle*, *ollus* = *ille*, and having originally no reference to the past. So in general statements about the weather, *olim quom caletur maxume*, *Truc.* 65; *olim quom sudumst*, *Mil. Glor.* 2.

In quíncto quoque súlco moriuntúr boues.
Ph. Apage. St. Ácheruntis óstium in nostróst agro.
Tum uínum prius quam cóctumst pendet pútidum.
Le. Consuádet homini, crédo. etsi sceléstus est,
At míhi infidelis nón est. St. Audi cétera.
Postíd, frumenti quom álibi messis máxumast,
Tribus tántis illi mínus redit quam obséueris.
Ph. Em istíc oportet ópseri morés malos,
Si in ópserendo póssint interfíeri.
St. Neque úmquam quisquamst, quóius ille agér fuit,
Quin péssume ei res uórterit. quorúm fuit
Alii éxsulatum abiérunt, alii emórtui,
Alií se suspendére. em nunc hic quóius est
Vt ad íncitas redáctust. Ph. Apage a me ístum agrum.
St. Magis 'ápage' dicas, si ómnia ex me audíueris.

524. **quinctus** for *quintus* is supported by MS. evidence here and elsewhere in Pl. and by the proper name *Quinctius*. Cf. *Quintilis* and *Quinctilis*.—**quoque** : abl.

525. **apage** (ἄπαγε) : used not only with some trace of verbal force, as in 537 with acc., but also as a general expression of incredulity. So the Engl. "Get out!"

526. **uinum** : the grapes. Cf. Cato, *Res. Rust.* 147, *uinum pendens.*

527. Lesbonicus is represented as overhearing enough to understand that Stasimus is trying to induce Philto to refuse to accept the property, but he is confident in his own determination and recognizes the fidelity of Stasimus. — **scelestus** : a very general term of reproach, used without any serious moral condemnation. Cf. *Capt.* 762 n.

529. **postid** : found in the MSS. in a number of places, usually at the beginning of the vs. It is probably not *post-id*, but *poste* (cf. *ante*) with the old abl. *d* ; cf. *postidea* = *postea*, *antideo*, *antidhac.*

530. **tribus tantis** : abl. of degree of difference with **minus**.

532. **si**, *to see whether.* — **interfīeri** : Introd. 43. Cf. *confīeri*, Pacuvius, *Herm.* (180 R.)

536. **suspendere** (perf. 3d plu.) : this is the only kind of suicide known in Pl. ; it is alluded to very lightly, as in the Engl. "you be hanged" and similar expressions. Cf. *Capt.* 636 ; *Pseud.* 88 ff. Plautus uses the perf. 3d plu. in *-ere* or *-erunt*, without distinction, as suits the vs.

Nam fúlguritae súnt alternae | árbores:
Sués moriuntur ángina | acérrume:
Oués scabrae sunt, tám glabrae, em, quam haec ést manus.
Tum autém Syrorum, génus quod patientíssumumst
Hominúm, nemo exstat qui íbi sex menses uíxerit:
Ita cúncti solstitiáli morbo décidunt.
Ph. Credo égo istuc, Stasime, ita ésse: sed Campáns genus
Multó Syrorum iam ántidit patiéntia.
Sed istést ager profécto, ut te audiuí loqui,
Malós in quem omnes públice mittí decet.
Sicút fortunatórum memorant ínsulas,
Quo cúncti qui aetatem égerint casté suam
Conuéniant: contra istóc detrudi máleficos
Aequóm uidetur, quí quidem istius sít modi.
St. Hospítiumst calamitátis: quid uerbís opust?

539. The hiatus after **alternae** has been avoided by various conjectures, *alternas* (nom. plu., Ritschl), *alternis* (Spengel), no one of which is entirely satisfactory. It is possible that **anginad** with the old *d* of the abl. prevented hiatus in the next vs.

544. **solstitiali morbo**: either sunstroke or the fever of the Campagna, which is especially prevalent during the heat of summer (*solstitium*).

545. **Campans genus**: a Roman allusion, added by Plautus. During the operations of 212–211 B.C. some of the Campanian towns opened their gates to Hannibal and the Campanians acted as his allies in the defense of Capua. This passage, which implies that Campanian slaves were used as farm laborers, expresses the Roman hostility to the allies who had revolted, and some special slur, which we cannot now understand, is no doubt contained in the lines.

547. **sed**: resuming the thought after the interruption of 545 f. — **ut . . . audiui**: Introd. 33 *a*.

549. The reference to the "isles of the blessed" is of course from the Greek original, as are all allusions to Greek myth and legend.

551 f. **istoc, istius modi**: with the proper 2d pers. force, *to the place you speak of, such as you declare it to be.* — **quidem** adds a restrictive force to **qui** and with **istius** gives an ironical color to the clause; 'supposing, that is, that it is such as you say that it is.'

553. **hospitiumst calamitatis**: cf. *damni conciliabolum*, 314. Such vivid and humorous phrases show Plautus at his best, as a master in the conversational style.

Quamuís malam rem quaéras, illic réperias.
Ph. At tu hércle et illi et álibi. St. Caue sis díxeris
Me tíbi dixisse hoc. Ph. Díxisti arcanó satis.
St. Quin híc quidem cupit illum áb se abalienárier,
Siquém reperire póssit, quoi os súblinat.
Ph. Meus quidem hércle numquam fíet. St. Si sapiés quidem.
Lepide hércle de agro ego húnc senem detérrui:
Nam quí uiuamus níl est, si illum amíserit.
Ph. Redeo ád te, Lesboníce. Le. Dic sodés mihi,
Quid hic ést locutus técum? Ph. Quid censés? homost:
Volt fíeri liber, uérum quod det nón habet.
Le. Et égo esse locuples, uérum nequiquám uolo.
St. Licitúmst, si uelles: núnc, quom nil est, nón licet.
Le. Quid técum, Stasime? St. De ístoc quod dixtí modo:
Si anté uoluisses, ésses: nunc seró cupis.
Ph. De dóte mecum cónuenire níl potest:
Quid tíbi lubet, tute ágito cum nató meo.
Nunc tuám sororem fílio poscó meo:
Quae rés bene uortat. quíd nunc? etiam cónsulis?

554. **quamuis** goes closely with **malam rem** (as if *tam malam rem quam uis*), but also serves to introduce **quaeras**, taking on in part the function of a conjunction. The sentence well illustrates the transition. — **malam rem**: used by Stasimus in its general sense, "anything bad," but it is also frequently used as an equivalent for *malum*, *trouble*, *i.e.*, punishment, and Philto in his retort takes it in this sense.

558. **os sublinat**: see *Capt.* 656 n.

563. **quid censes?** like the Engl. "What do you suppose?" implying that it was what might have been expected. The evasive reply is in fulfillment of his promise to Stasimus.

565. **et ego . . . uolo**: cf. 440.

567. **quid tecum?** (sc. *loquere*) implies that 566 was spoken aside.

572. There is a pause after **uortat**, while Philto waits for a response; as none is given, he urges Lesbonicus with **quid nunc? etiam** (*still*) **consulis?**

LE. Quid istíc? quando ita uis, dí bene uortant : spóndeo.
PH. Numquam édepol quoiquam tam éxspectatus fílius
Natús quam illuc est 'spóndeo' natúm mihi.
ST. Di fórtunabunt uóstra consilia. PH. Íta uolo.
LE. Sed, Stásime, abi huc ad meám sororem ad Cálliclem :
Dic hóc negoti quó modo actumst. ST. Íbitur.
LE. Et grátulator meaé sorori. ST. Scílicet.
PH. I hac, Lésbonice, mécum, ut coram núptiis
Dies cónstituatur : eádem haec confirmábimus.
LE. Tu istúc cura quod iússi : ego iam hic ero. ST. Í modo.
LE. Dic Cállicli me ut cónueniat. ST. Quin tu í modo.
LE. De dóte ut uideat quíd opus sit facto. ST. Í modo.

573. **quid istic?** used, more frequently by Terence than by Plautus, to indicate that the speaker gives way to the arguments of another. Donatus (on Ter. *Ad.* I. 2. 53) says *deest 'loquor' aut 'resisto': nam proprie est de sententia sua decedentis.* **istic** is the adv. with 2d pers. force and *agam* or *dicam* or some such general verb is to be supplied. 'What can I say to that?' Plautus has *quid istic uerba facimus? Epid.* 141, with the same sense.

576. **di fortunabunt**: a wish. Cf. Introd. 21 *c*, 447 n. — **ita uolo,** *I hope so.*

578. **hoc negoti**: the object of **dic** and not the subject of **actumst,** which is impersonal. The phrase **quo modo actumst** is explanatory of **hoc negoti,** and therefore has the indic., as it would have if it depended directly upon **dic.** For true prolepsis of the subject of the subordinate clause, with the subjunc., cf. 88; 873; *Merc.* 137, *eloquere id negoti quid siet.* — To the first command Stasimus returns a proper assent, **ibitur**; to the second, which seems to him unnecessary, his reply is more off-hand, **scilicet,** *of course*; the third and fourth touch the subject of the dowry, and to these and to the following protestations he answers only, **quin tu i modo, i modo, abi modo,** phrases of dissatisfaction and incredulity, *Oh! go 'way! Get out!* only a little stronger than *apage,* 525. So in *Poen.* 428 ff. a slave interrupts his master's protestations with *i modo, abi modo, etiamne abis?* and *abiturun es?* And it is very common for a slave to order his young master out of the way as a mere obstruction to the plot.

581. **eadem** (sc. *opera*), *at the same time;* lit., *with the same effort.* Cf. *Capt.* 450, *Most.* 1039, etc., where *opera* is expressed. This should be distinguished from *una opera qua, just as well.*

LE. Nam cértumst sine dote haúd dare. ST. Quin tu í modo.
LE. Neque enim ílli damno umquam ésse patiar — ST. Ábi modo.
LE. Meam néglegentiam. ST. Í modo. LE. Nulló modo
Aequóm uidetur quín quod peccarim — ST. Í modo.
LE. Potíssumum mihi id ópsit. ST. I modo. LE. Ó pater,
Enúmquam aspiciam te? ST. Í modo, i modo, í modo.
Tandem ímpetraui abíret. di, uostrám fidem,
Edepól re gesta péssume gestám probe,
Si quídem ager nobis sáluos est: etsi ádmodum
In ámbiguost etiám nunc quid ea ré fuat.
Sed si álienatur, áctumst de colló meo:
Gestándust peregre clúpeus, galea, sárcina.
Effúgiet ex urbe úbi erunt factae núptiae:

585. **dare**: *i.e.*, in marriage. The last syllable is taken as long before the change of speakers, as it would be at the end of a vs.

590. **enumquam**: used in exclamatory questions five times in Pl., *Rud.* 987; 1117, etc., twice in Ter., and occasionally in later Latin, with an interrogative indefinite sense, like that of *ecquis*, with which it may be connected. Translate here, *shall I ever see you?*

591. **impetraui abiret**: parataxis (Introd. 26 *a*), not an omission of *ut*. It is much less frequent with the impf. 3d sing. than with pres., but the following cases occur: *Bacch.* 551, *accuratum habuit... faceret; Bacch.* 1047, *multo mauellem foret; Pers.* 634, *rogarat . . . diceret, Merc.* 537. Cf. also *Trin.* 115. In the 3d plu. *Mil. Glor.* 54, *siui uiuerent.* — **di, uostram fidem**: originally an appeal to the gods for help, but in the common use in Pl. the words are merely expletive.

592. **gestam**: supply *rem*, acc. of exclamation. The thought is that all is turning out well in spite of the bad beginning.

594. **ea re**: Introd. 17 *a*. — **fuat**: cf. *Capt.* 260 n.

595. **de collo meo** = *de me*, as *uae capiti tuo* = *uae tibi*. This use of *collum*, however, though familiar enough in Engl. through the use of hanging as a mode of execution, is not found elsewhere in Latin, and the word was doubtless selected in order to play upon the literal meaning in the next line. The arms and baggage would be hung about his neck and shoulders on the march.

597. The abruptness of the

Ibit ístac aliquo in máxumam malám crucem
Latrócinatum, aut ín Asiam aut in Cíliciam.
Ibo húc quo mihi imperátumst, etsi odi hánc domum,
Postquam éxturbauit híc nos nostris aédibus.

CALLICLES SENEX **STASIMVS** SERVOS

CA. Quó modo tu istuc, Stásime, dixti? ST. Nóstrum erilem fílium
Lésbonicum suám sororem déspondisse: em hóc modo.
CA. Quoí homini despóndit? ST. Lysitelí, Philtonis fílio,
Síne dote. CA. Sine dóte ille illam in tántas diuitiás dabit?

thought and the absence of a subject for **effugiet** make it probable that a vs. has fallen out after 596, as Ritschl thought.

598. **malam crucem**: cf. *Capt.* 469 n.

599. **latrocinatum,** *to serve as a mercenary soldier.* So in *Mil. Glor.* 74 the captain calls the men whom he has recruited *latrones.* The meaning *robber* is secondary. The frequent references in comedy to mercenary soldiers and bragging captains are all from the Greek. The Roman soldiers were still citizens.

SIXTH SCENE. As Stasimus is turning to go away Callicles comes hurriedly out of his house, having heard of the betrothal. He questions Stasimus somewhat sharply, and Stasimus, believing that Callicles has cheated his master (601, 615 ff.), replies as impudently as he dares.

602. **quomodo . . . dixti?** *what's that you said? quomodo* is sometimes used literally and unemotionally, but it is also used either with a verb (always 2d pers. perf. of a verb of saying) or alone, to demand a repetition. The latter is the sense here. Stasimus first answers the question as it was meant, by a repetition of the statement, and then adds **em, hoc modo,** as if **quomodo** had been literal. Cf. *Pseud.* 343 for a similar play upon the word. It should be noticed that Stasimus had not said this in the preceding scene, nor is there any indication that Callicles overheard the conversation between Lesbonicus and Philto. Plautus is often careless in such matters.—**nostrum erilem filium,** *our master's son, noster erus* being treated as a kind of compound noun; *Mil. Glor.* 458; 549, etc.

Nón credibile díces. St. At tu édepol nullus créduas :
Si hóc non credis, égo credidero — Ca. Quíd? St. Me nili péndere.
Ca. Quám dudum istuc aút ubi actumst? St. Ílico, hic ante óstium :
Tám modo, inquit Praénestinus. Ca. Tánton in re pérdita
Quam ín re salua Lésbonicus fáctus est frugálior?
St. Átque quidem ipsus últro uenit Phílto oratum fílio.
Ca. Flágitium quidem hércle fiet, nísi dos dabitur uírgini.
Póstremo edepol égo istam rem ad me áttinere intéllego :
Íbo ad meum castígatorem atque áb eo consiliúm petam.
St. Própemodum quid illíc festinet séntio et subolét mihi :

606. **dices**: the future idea lies in **credibile**, though expressed in the verb, as if it were 'What you say will not prove worthy of belief.' The use is not infrequent in comedy, *e.g.*, *Mil. Glor.* 395, *narrandum ego istuc militi censebo* (where the future idea is expressed twice); *Mil.* 1209, *deos sperabo teque*, *i.e.*, 'I hope that you and the gods will help me.' — **nullus**: used colloquially as a perhaps stronger equivalent of *non*, *ne;* so especially in *nullus sum*, which Donatus (Ter. *And.* III. 4. 20) says is stronger than *perii.*

607. **me nili pendere**, *that I don't care*, *i.e.*, whether you believe it or not.

608. **ilico**: used in Pl. more frequently of time, but also of place, especially in combination with *hic*, *right here.* This passage allows either sense; **ilico** may answer **quam dudum** and **hic ante ostium** would answer **ubi**. [So Langen, *Beitr.* 158 f.]. But I prefer to take it of place and make **tam modo** the answer, in reversed order, to **quam dudum**.

609. **tam modo**: the correct Latin would be *modo.* Cf. *Truc.* 691, where *conea* or *conia* is said to be the Praenestine form for *ciconia.* Cf. *Campans* = *Campanus*, 545.

610. **frugalior**: ironically, since Callicles thought that Lesbonicus was refusing to give the dowry and was intending to use the price of the property for his own pleasures. The positive *frugalis* does not occur in class. Latin, *frugi*, indecl., being used in its place. Quintilian (I. 6. 17) says that the use of *frugalis* was offensive pedantry (*molestissima diligentiae peruersitas*). But *frugalior*, *frugalitas*, *frugaliter* show that it must once have been in use.

611. **atque**: cf. 336 n.; *Capt.* 355 n. — **filio**: dat. of advantage.

613. **postremo**, *in short.* This line and the following one are spoken aside.

614. **castigatorem**: Megaronides.

Vt agro euortat Lésbonicum, quándo euortit aédibus.
Ó ere Charmidés, quom apsenti hic túa res distrahitúr tibi,
Vtinam te redísse saluom uídeam, ut inimicós tuos
Vlciscare et míhi, ut erga te fúi et sum, referas grátiam.
Nímium difficilést reperiri amícum ita ut nomén cluet,
Quoí tuam quom rém credideris, síne omni cura dórmias.
Séd generum nostrum íre eccillum uídeo cum adfiní suo.
Néscio quid non sátis inter eos cónuenit: celerí gradu
Eúnt uterque: illé reprehendit húnc priorem pállio:
Haúd sane euscheme ástiterunt. húc aliquantum apscéssero:
Ést lubido orátionem audíre duorum adfínium.

LYSITELES LESBONICVS STASIMVS

ADVLESCENTES II SERVOS

LY. Sta ílico: noli áuorsari néque te occultassís mihi.
LE. Pótin ut me ire quó profectus súm sinas? LY. Si in rém tuam,

620. **ut nomen cluet**: see 496 n.

621. **sine omni**: see 338 n.

622. **generum nostrum**: Lysiteles; Stasimus identifies himself with Charmides. — **adfini suo**: Lesbonicus.

625. **haud euscheme**: the rapid pace and the fact that one held the other by the *pallium* were signs of an unseemly altercation. — **astiterunt**: in Pl. always the perf. of *adsisto*, not of *adsto*, and always has present sense.

626. **est lubido** = *lubet*: Introd. 13 *b*. — Scan **dŭorum**.

SEVENTH SCENE. The two young men come on the stage from the forum, Lesbonicus trying to get away but held back by Lysiteles.

627. **occultassis**: for the form, see *Capt*. 124 n. These forms are used frequently in prohibitions, both alone and with *caue*.

628. **potin** = *potisne*. For the use of *potis*, *pote* without *est*, see n. on *Capt*. 89. Questions with *potin* occur about thirty times in Pl.; of these five are with the infin. and *potin* is for *potisne es*; the rest are impersonal and are followed by the subjunc., usually with *ut*. The verb generally ex-

Lésbonice, essé uideatur glóriae aut famaé, sinam.
LE. Quód est facillumúm facis. LY. Quid id ést? LE. Amico iniúriam.
LY. Néque meumst neque fácere didici. LE. Indóctus quam docté facis.
Quíd faceres, siquís docuisset te út sic odio essés mihi?
Béne quom simulas fácere mihi te, mále facis, male cónsulis.
LY. Égone? LE. Tune. LY. Quíd male facio? LE. Quód ego nolo id quóm facis.
LY. Tuaé rei bene consúlere cupio. LE. Tú es melior quam egomét mihi?
Sát sapio, satis ín rem quae sint méam ego conspició mihi.
LY. Án id est sapere, ut quí beneficium a béneuolente répudies?
LE. Núllum beneficium ésse duco id quód quoi facias nón placet.
Scío ego et sentio ípse quid agam néque mens offició migrat

presses passivity or non-interference, *abeas*, *molestus ne sis*, *sinas*, etc., and the question is strongly sarcastic.

629. **gloriae aut famae**: apparently a repetition of **in tuam rem** in different form. After **esse** either *tibi gloriae* or *in tuam rem* might be used, and in the careless style of conversation, as one phrase did not seem sufficiently explicit, the second was added to make the thought clearer.

631. **meumst**: cf. *tuom*, 445 n.

633. **quom**: Introd. 29 *a*.

634. **tune**: for this retort to **egone?** see *Capt.* 857 n.

637. **qui**: the particle.

639. **quid agam**, *what I am to do*, would have the same form in the direct question. — **officio migrat**, *moves out of its duty*. The figure of moving from one house or place to another was clearly felt in the word, as in *Pseud.* 469 f. *fac, sis, uociuas aedis aurium, mea ut migrare dicta possint quo uolo*, *that my words may move in*. For the literal sense, cf. *Most.* 105; 471; *Men.* 822.

Néc tuis depéllar dictis quín rumori séruiam.
LY. Quíd ais? nam retinéri nequeo quín dicam ea quae prómeres:
Ítan tandem hanc maiióres famam trádiderunt tíbi tui,
V́t uirtute eorum ánteparta pér flagitium pérderes
Átque honori pósterorum tuórum ut uindex fíeres?
Tíbi paterque auósque facilem fécit et planám uiam
Ád quaerundum honórem: tu fecísti ut difficilís foret,
Cúlpa maxume ét desidia tuísque stultis móribus.
Praeóptauisti amórem tuom uti uírtuti praepóneres:
Núnc te hoc facto crédis posse optégere errata? aha, nón itast.
Cápe sis uirtutem ánimo et corde expélle desidiám tuo.
Ín foro operam amícis da, ne in lécto amicae, ut sólitus es.
Átque ego istum agrum tíbi relinqui ób eam rem enixe éxpeto,
V́t tibi sit qui té corrigere póssis: ne omnino ínopiam
Cíues obiectáre possint tíbi quos tu inimicós habes.

640. **rumori seruiam,** *care for what people say.* It would be considered a great breach of propriety for Lesbonicus to allow his sister to marry into a rich family without a dowry. Lysiteles, however, thinks this sudden regard for reputation inconsistent with the previous course of Lesbonicus and is angry that he should be forced to become the means of depriving the friend of his last piece of property.

642. **itān** (Introd. 46) . . . **ut,** *with this intention . . . that.* — **hanc**: *i.e.*, this good name of which we are speaking.

643. **anteparta**: is treated in the Lex. as two words, *ante parta.*

644. **uindex**: in the ordinary sense. The whole sentence means 'Is this your understanding of your family, that you can waste the property and good name handed down to you and yet (**atque**) present yourself as the protector of the honor of your posterity?'

648. **praeoptauisti**: Introd. 38.

651. **operam da**: *Capt.* 6 n. — **amicis, amicae**: cf. *Asin.* 573, *ubi amicae quam amico tuo fueris magis fidelis*, for the same contrast, which cannot be imitated in Engl.

LE. Ómnia ego istaec quaé tu dixti scío, uel exsignáuero:
V́t rem patriam et glóriam maiórum foedarím meum.
Scíbam ut esse mé deceret, fácere non quibám miser:
Íta ui Veneris uínctus, otio áptus in fraudem íncidi:
É́t tibi nunc proinde út merere súmmas habeo grátias.
LY. Át operam períre meam sic ét te haec corde spérnere
Pérpeti nequeó: simul me píget parum pudére te.
É́t postremo, nísi mi auscultas átque hoc ut dicó facis,
Túte pone té latebis fácile, ne inueniát te honor:
Ín occulto iacébis, quom te máxume clarúm uoles.
Pérnoui equidem, Lésbonice, ingénium tuom ingenuom ádmodum:
Scío te sponte nón tuapte errásse, sed amorém tibi

655 f. **uel**: introducing a correction of **scio** by substituting the much stronger **exsignauero**: *I know them or rather I will put them down in writing*, *i.e.*, 'I not only know them to be true but I am even willing to acknowledge it formally.'—The **ut**-clause explains **istaec**; cf. *quom* explicative.

657. **ut**, *how*; indirect question. It is also predicate of **esse**; Introd. 20 *a*.

658. **aptus**: from *apere* = *comprehendere uinculo* (Festus, p. 18) or *ligare* (Isid. XIX. 30. 5). — **in fraudem** = *in damnum*. Cf. *Mil. Glor.* 294, *tuis nunc cruribus capitique fraudem capitalem creas*.

659. **habeo gratias**: Plautus has usually *gratiam habeo* or *gratias ago*. The text here may be incorrect.

661. **piget, pudere**: for the opposition, see 345 n. — Take **parum** with **pudere**.

662. **postremo**: as in 613. — The MSS. here have *me*, but *auscultare* takes the acc. only when it is used of hearing in the physical sense; when it means *to listen to, to heed*, as here, it takes the dat. only.

663. **pone te latebis**: *i.e.*, you will find it very easy to let your worse self obscure your better self, and so prevent (**ne**) public honors from finding you.

664. **in occulto**: Introd. 46. — **maxume** goes with **quom uoles**, *i.e.*, with the clause, not with any single word in it; cf. *Pseud.* 433, *ut nunc mos est maxume, especially in view of the present customs*; *Men.* 1118, *ut nunc maxume memini*.

665. **admodum** goes better with **pernoui**, which needs an adverb, while **ingenuom** does not. Plautus not infrequently puts an adverb at the end of the vs. as a kind of afterthought. Cf. *Pseud.* 433, above.

Péctus opscurásse: atque ipse amóris teneo omnís uias.
Ítast amor ballísta ut iacitur: níl sic celerest néque uolat:
Átque is mores hóminum moros ét morosos éfficit.
Mínus placet magis quód suadetur: quód dissuadetúr placet.
Quom ínopiast, cupiás: quando eius cópiast, tum nón uelis.
(Ílle qui aspellit, ís compellit: ílle qui consuadét, uetat.)
Ínsanum malúmst hospitio déuorti ad Cupídinem.
Séd te moneo hoc étiam atque etiam ut réputes quid facere éxpetas.
Sí istuc ut conáre facis, † indicium tuom incendés genus:

668. **ballista**: the missile, not the machine; *Capt.* 796 n.

669. **moros** (*μωρός*): taken over from the Greek by Plautus, and is used especially with *mos* and *molestus* for the alliteration.

670. A combination of two slightly differing thoughts into one expression; *non placet quod* (*tibi*) *suadetur* and *eo minus placet quo magis suadetur*.

671. **cupias, uelis**: the indefinite 2d pers.

673. **insanum**: an adv. with **malum**; so *insanum magnum*, *Bacch.* 761; *insanum bonam*, *Most.* 908; *insanum bene*, *Mil. Glor.* 24. It is a slang use of the word. — **deuorti**: the regular word for going to an inn or to lodge with a friend, *e.g.*, *Pseud.* 658; *Mil. Glor.* 134, 741.

675–678. The thought of these lines is confused and the confusion is increased by errors and ambiguities in the MSS.

The general idea is, 'If you persist in depriving yourself of that property you will do an injury to your whole family, and when you try to recover yourself you will only increase the injury to the utter ruin of your posterity.'

Put into figurative language, this becomes, 'If you do this you will be setting fire to your family house; then you will try to put out the fire with water, and being a lover and therefore a fool (as I have shown above), you will utterly extinguish the fire and leave not a spark on the family hearth.' The figure has run away with the thought. Fire, which in 675, 676 is the destroying force, becomes in 678 (and in the reply of Lesbonicus, 679) the spark of life (cf. 492) from which a new family life might spring up. This confusion is independent of the uncertainties of the text.

675. **istuc**: the transfer of the *ager* to Lysiteles as dowry. — **indicium**: entirely corrupt. The conjecture ordinarily adopted for **indicium tuom** is *incendio*.

Tum ígitur tibi aquae erít cupido, génus qui restinguás tuom.
Átque si eris náctus, proinde ut córde amantes súnt cati,
Né scintillam quídem relinques, génus qui congliscát tuom.
Le. Fácilest inuentú: datur ignis, tam étsi ab inimicó petas.
Séd tu obiurgans me á peccatis rápis deteriorem ín uiam.
Meám sororem tíbi dem suades síne dote. aha, non cónuenit
Mé qui abusus súm tantam rem pátriam porro in dítiis
Ésse agrumque habére, egere illam aútem, ut me merito óderit.
Númquam erit aliénis grauis qui suís se concinnát leuem.
Sícut dixi fáciam: nolo té iactari diútius.
Ly. Tánto meliust té sororis caúsa egestatem éxsequi
Átque eum agrum me habére quam te, túa qui toleres moénia?

677. **proinde ut . . . cati**, *considering the sense usually shown by people in love*, of course ironical; cf. *ut audio*, Introd. 33 *a*.

679. Lesbonicus tries to refute the argument, as we all do occasionally, by carrying on the same figure and giving a literal turn to it. On the last part of the line, cf. *Rud.* 438, . . . *aquam* . . ., *quam hostis hosti commodat*, and the form *interdicere alicui aqua et igni*, *to banish* by excluding from even the common rights of humanity.

681. **dem suades**: cf. 591 n. Parataxis with the pres. subjunc. is very common, occurring about seventy times in Pl. with the 1st pers. sing. after *fac*, *sine*, *optumumst*, *necesse est*, *decretum est*, *certum est*, *caue*, *adigit*, *uis*.

682. **abusus sum . . . rem**: the acc. is regular with *abutor* in Pl. and Ter. and is found in Lucretius, but in class. Latin it follows somewhat tardily the analogy of *utor* and takes the abl. Cf. Introd. 16 *b*.

684. **alienis grauis**, *a man of weight in other people's* (*public*) *affairs*, with reference to the suggestions of Lysiteles in 663 f. — **concinnat**: cf. *Capt.* 601 n.

685. **diutius**: Introd. 38.

687. **toleres**, *keep up*, a slight variation from the ordinary mean-

Le. Nólo ego mihi te tám prospicere quí meam egestatém leues,
Séd ut inops infámis ne sim: né mihi hanc famam dífferant,
Mé germanam meám sororem in cóncubinatúm tibi,
Sí sine dote dém, dedisse mágis quam in matrimónium.
Quís me inprobior pérhibeatur ésse? haec famigerátio
Té honestet, me cónlutulentet. sí sine dote dúxeris,
Tíbi sit emoluméntum honoris: míhi quod obiectént siet.
Ly. Quíd? te dictatórem censes fóre, si aps te agrum accéperim?
Le. Néque uolo neque póstulo neque cénseo: uerúm tamen
Ís est honos hominí pudico méminisse officiúm suom.
Ly. Scío equidem te animátus ut sis: uídeo, subolet, séntio.
Íd agis ut, ubi adfínitatem intér nos nostram adstrínxeris
Átque eum agrum dederís nec quicquam hic tíbi sit qui uitám colas,
Éffugias ex úrbe inanis, prófugus patriam déseras,
Cógnatos, adfínitatem, amícos, factis núptiis.
Méa opera hinc protérritum te meáque auaritia aútument:

ing. Cf. *Aul.* 598, *ut eum toleret, ne pessum abeat, keep him from going to ruin.* — **qui**: here the abl., and also in the next line. — **moenia** = *munia*; see 24 n.

689. **sed**: sc. *uolo te prospicere*, a complete adversative instead of the comparative clause with *quam*. — **inops**, *though poor.*

693. **conlutulentet**: found only here and based upon *lutulentus*, *muddy*, in its figurative sense, *disgraced, dishonored.* Cf. *Capt.* 326, and *opulentare, turbulentare.*

694. **honoris**, *credit, esteem.* But Lysiteles pretends to understand it, as in 663, of public office and to think that Lesbonicus believes that the possessor of that field will be sure of his election.

703. **autument**: *i.e.*, the public, *they.* The subjunc. is due to the hypothetical idea in the preceding sentence.

Íd me commissúrum ut patiar fíeri ne animum indúxeris.
St. Nón enim possum quín exclamem: euge, eúge, Lysitelés, πάλιν.
Fácile palmam habés: hic uictust: uícit tua comoédia.
[Híc agit magis ex árgumento et uérsus meliorís facit.
Étiam ob stultitiám tuam te †turis multabó mina.]
Le. Quíd tibi interpellátio aut in cónsilium huc accéssiost?
St. Eódem pacto quo húc accessi apscéssero. Le. I hac mecúm domum,
Lýsiteles: ibi de ístis rebus plúra fabulábimur.
Ly. Níl ego in occulto ágere soleo: méus ut animust éloquar:

704. **ne . . . induxeris**: the leading clause; **ut patiar id fieri** depends upon **me commissurum**.

705. **non enim**: cf. *Capt.* 568 n. —**non possum** (*potest*) **quin**: used in six other places in Pl. and *nequeo quin* in four; in *Trin.* 730 *fieri* is added, but the other passages support each other, and *facere*, *fieri* should not be supplied. — The first half of this line is quoted by a speaker in the dialogue of Cicero's *de Oratore*, II. 39, to excuse an interruption. — πάλιν, *encore*.

706 ff. There is no reference, direct or indirect, in Latin literature which warrants the supposition that there were contests on the Roman stage between different poets. Plautus must, therefore, have taken 706 directly from the Greek original, without regard for the fact that the allusion would be unintelligible to the audience and perhaps without understanding it himself. The text of 708 is confused, **turis** being unintelligible, but the meaning of the two lines is, 'He acts more in harmony with the plot and keeps better time. For your folly I will fine you a *mina*.'— **uersus**: cf. *Stich.* 770, *si istoc me uorsu uiceris* . . . The sudden change from a comparison of plays to a comparison of actors, the confusion of persons (**hic**, 706, is Lesbonicus; **hic**, 707, is Lysiteles; **tua**, 706, Lysiteles; **te**, 708, Lesbonicus), and the reference to the infliction of fines upon actors all show that these vss. are a late interpolation.

709 f. See Introd. 13 *b*. In all these questions **quid tibi** means *what right have you to . . . ?* or *what do you mean by . . . ?* It could not mean *how*, *quomodo*, but Stasimus twists it into that sense by retorting **eodem modo**, *i.e.*, *pedibus*. The leading verb in the reply would properly be **accessi**; the effect of interchanging the verbs is to make the sentence mean, 'You may learn how I got in by seeing how I now get out.' With these words he retreats quickly into the background from which he had come forward to speak, 705.

Sí mihi tua sorór, ut ego aequom cénseo, ita nuptúm datur
Síne dote neque tu hínc abituru's, quód meum erit id erít tuom :
Sín aliter animátus es, — bene quód agas eueniát tibi :
Égo amicus numquám tibi ero alio pácto : sic senténtiast.
St. Ábiit ille quidem. écquid audis, Lýsiteles? ego té uolo.
Híc quoque hinc abiit. Stásime, restas sólus : quid ego núnc agam,
Nísi uti sarcinám constringam et clípeum ad dorsum accómmodem,
Fúlmentas iubeám suppingi sóccis ? non sistí potest.
Vídeo caculam mílitarem mé futurum haud lóngius.
Vt aliquem ad regem ín saginam erus sése coniexít meus,
Crédo ad summos béllatores ácrem — fugitorém fore,
Ét capturum spólia ibi — illum quí ero aduorsus uénerit.

717. **ille** : Lesbonicus.—**ecquid audis ?** The same form of impv. question occurs *Aul.* 270 ; *Pers.* 488 : it demands attention and is almost exactly like *audin ?* See 799 n. ; cf. also *ecquid agis ?* = *age*.

717 ff. Scenes like this, in which the confidential slave is left alone to soliloquize about his difficulties are found in other plays, *e.g.*, *Most.* 409 ff. ; *Pseud.* 394 ff. The latter begins :

Postquam íllic hinc abiit, tu ástas solus, Pseúdole.
Quid núnc acturu's, . . . ?

720. **non sisti potest,** *it can't be helped* : impersonal.

721. **caculam** = *seruus militis* (Festus, p. 45) : found only here and in the arguments to the *Pseud.* I. 4 ; II. 13, 14. — **haud longius,** *pretty soon.*

722. **coniexit** : for *coniec-sit*, the optative form of the sigmatic aorist ; see *Capt.* 124 n.

723. **ad,** *in comparison with* : *Capt.* 275 n.

724. **ero aduorsus uenerit** : for comic effect, instead of the expected praise of his master's bravery.

727 f. As a talent, 60 minae, was more than the whole sum which Lesbonicus received for the house and enough to buy Stasimus' freedom and prevent either of them from going to serve as soldiers, the talk of calling in a loan of that amount is mere non-

Égomet autem quom éxtemplo arcum et pháretram· et sagittas súmpsero,
Cássidem in capút, — dormibo plácide | in tabernáculo.
Ád forum ibo : núdius sextus quoí talentum mútuom
Dédi reposcam, ut hábeam mecum quód feram uiáticum.

MEGARONIDES CALLICLES

SENES II

ME. Vt míhi rem narras, Cállicles, nulló modo
Potest fíeri prosus quín dos detur uírgini.
CA. Namque hércle honeste fíeri ferme nón potest
Vt eám perpetiar íre in matrimónium
Sine dóte, quom eius rém penes me habeám domi.
ME. Paráta dos domíst : nisi exspectáre uis,
Vt eám sine dote fráter nuptum cónlocet :
Post ádeas tute Phíltonem et dotém dare
Te ei dícas : facere id eíus ob amicitiám patris.
Verum hóc ego uereor ne ístaec pollicitátio

sense, and would be so understood by the audience.

EIGHTH SCENE. Callicles, who left the stage at 614 to find Megaronides and get his advice on the new complications introduced by the necessity of giving a dowry to the young woman, returns in earnest consultation with his friend. The first line is intended to show that he has informed Megaronides of the situation.

729. **ut narras** : Introd. 33 *a*.

733 f. The connection of thought is this : (Meg.) 'Certainly the dowry must be furnished at once.' (Call.) 'Yes, it would be discreditable to allow her to be married without a dowry, when I have money in hand for that purpose.' (Meg.) 'Of course you have the dowry all ready (but the trouble is not at that point); don't you think you had better wait until after the marriage and arrange the matter quietly with Philto?' The words **parata dos domist** repeat **quom . . . domi** and concede that point. — **nisi**, expressing an exception, is here admost adversative. Ritschl (and most editors) suppose that vss. have been lost after 733. — **exspectare** : usually followed by *dum* in Pl., but used with *ut* in Cic., Caes., Livy, and later writers.

738. **uerum** : *i.e.*, 'though I suggest this as a possible plan, I do not advise it, because . . .'

Te in crímen populo pónat atque infámiam.
Non témere dicant té benignum uírgini:
Datám tibi dotem ei quám dares eius á patre:
Ex eá largiri te ílli, neque ita ut sít data
Columém te sistere ílli, et detraxe aútument.
Nunc si ópperiri uís aduentum Chármidi,
Perlóngumst: huic ducéndi interea abscésserit
Lubído: atque ea condício huic uel primáriast.
CA. Nam hercle ómnia istaec uéniunt in mentém mihi.
ME. Vide si hóc utibile mágis atque in rem députas:
Ipsum ádeam Lesbonícum, edoceam ut rés se habet.
CA. Egon út nunc adulescénti thensaurum índicem
Indómito, pleno amóris ac lascíuiae?
Minumé, minume hercle uéro: nam certó scio,
Locúm quoque illum omnem úbi situst coméderit.

740. **non temere**: with **te benignum** (*esse*).

742 f. **ex ea largiri** suggests giving with generosity, which would be in this case a sham generosity; it is nearly the opposite of **columem sistere illi.** — **columem** = *incolumem*. The early form *columis* is supported by glossaries defining it by *σῶος, saluos*. — **et**: the modern idiom would require *sed*, but cf. *atque*, 746 and often, expressing an adversative idea; cf. *Pers.* 762, *beneficium scit accipere et reddere nescit.*—**detraxe** = *detraxisse.* These syncopated forms are not infrequent in Pl. and are found occasionally later as archaisms (*e.g.*, Lucr. V. 1159, *protraxe*) or colloquialisms, as in the *Satires* of Horace (I. 9. 73, *huncine solem tam nigrum surrexe mihi*).

744. **Charmidi**: gen.; cf. *Philocrati*, *Capt.* 528 n.

748. **in rem**: see 238 n.

749 f. **adeam, indicem**: to be connected in a partial dependence with **utibile** and **in rem,** as **conducatur,** 765, is connected with **scitum consilium,** 764, and as the pres. subjunc. 1st sing. is used paratactically with *optumumst.* — Questions with *egon ut* and the subjunc. repudiate a previous suggestion as to what the speaker should do. Here **indicem** means, 'allow him to know through your consultation with him,' and the exclamation repudiates the suggestion in **adeam, edoceam,** which would involve a violation of the trust by Callicles. Different texts with other explanations may be found in Goetz-Schoell, Brix[3], Niemeyer.

751. **indomito**: with the same figure that is implied in *impotens* (*sui*).

753. **comederit**: a slang use of the word; cf. *Pseud.* 1125 ff., where *admordere, comedere, deuorari* are used together tc carry on the same idea.

Quem fódere metuo, sónitum ne ille exaúdiat,
Neu rem ípsam indaget, dótem dare si díxerim.
ME. Quo pácto ergo igitur clám dos depromí potest?
CA. Dum occásio ei rei réperiatur, ínterim
Ab amíco alicunde mútuom argentúm rogem.
ME. Potin ést ab amico alicúnde exorarí? CA. Potest.
ME. Gerraé: ne tu illud uérbum actutum inuéneris:
'Mihí quidem hercle nón est quod dem mútuom.'
CA. Malim hércle ut uerum dícas quam ut des mútuom.
ME. Sed uíde consilium sí placet. CA. Quid cónsilist?
ME. Scitum, út ego opinor, cónsilium inuení. CA. Quid est?
ME. Homo cónducatur áliquis iam quantúm potest.
[Quasi sít peregrinus. CA. Quíd is scit facere póstea?]

755. **neu** = *et ne;* cf. *Pseud.* 322, *ne illam uendas neu me perdas, that you should not sell her and* (*thereby*) *destroy me.* — **si dixerim**: the condition goes only with **indaget.**

756. **ergo igitur**: this doubling of the adverb, which in general is characteristic of Plautus, is made easier by the fact that *igitur* still retains much of its original demonstrative force. Transl. the two together, *then.*

758. **alicunde**: here almost the same as *ab amico aliquo*, though less definite. It is used with a verb of borrowing also, *Pers.* 43 and Ter. *Ph.* 300. — **mutuom argentum**: always of a friendly loan without interest.

760. **ne**: asseverative. — **inueneris**: as we say, '*get* an answer.'

762. This is a retort to the common form (**illud uerbum**) of refusal in 761.

The idea is: 'Though I want a loan, I would rather have you tell me frankly that you will not let me have it than to have you shelter yourself behind such an obviously false statement as that.' The words are not intended to apply especially to Megaronides; for the possibility that he might supply the money is not considered, any more than is the possibility that Callicles himself might have it. The working of the plot requires that both these possibilities should be excluded.

763. **uidĕ**: this shortening is especially common with iambic impv. forms. — **si**, *whether.*

765. **iam quantum potest** go together; 'as soon as possible.'

766 ff. These vss. are hopelessly confused in the MSS. and no attempt is made in the text either to restore the original reading (which is impossible) or to rewrite the passage. The general sense is: 'Let some man be hired as soon as possible and dressed carefully (**graphice**) to look like a foreigner. Let him be a man whose face is unknown here (**non**

Is homo éxornetur gráphice in peregrinúm modum:
† Ignóta facies quaé non uisitáta sit
(Mendácilocum aliquem. Ca. Quíd is [i]scit facere póstea?)
† Falsídicum, confidéntem. Ca. Quid tum póstea?
Me. Quasi ád adulescentem á patre ex Seleúcia
Veniát, salutem ei núntiet uerbís patris:
Illúm bene gerere rem ét ualere et uíuere
Et eúm rediturum actútum. ferat epístulas
Duas: eás nos consignémus, quasi sint á patre.
Det álteram illi, | álteram dicát tibi
Dare sése uelle. Ca. Pérge porro dícere.
Me. Seque aúrum ferre uírgini dotem á patre
Dicát patremque id iússisse aurum tíbi dare.
Tenés iam? Ca. Propemodum, átque ausculto pérlubens.
Me. Tum tú igitur demum ádulescenti aurúm dabis,
Vbi erít locata uírgo in matrimónium.
Ca. Scite hércle sane. Me. Hoc, úbi thensaurum effóderis,
Suspícionem ab ádulescente amóueris.

uisitata; cf. *Pseud.* 727, *qui hic non uisitatus saepe sit*), who can tell a good lie and stick to it.'

772. **uerbis patris**: a little more than *in his father's name* (cf. *meis uerbis*, etc.); 'in such words as his father would use,' and it introduces the indirect discourse of the next line; cf. *Bacch.* 731.

773. **bene**, etc.: cf. *bene rem geras et ualeas* on a tomb on the Appian Way (*C. I. L.*, I. 1006).

775. **dūas ēas**: Introd. 38.

777. **perge porro dicere**: cf. *perge porro proloqui*, 162.

780. **propemodum**, *quite well*, not *nearly*, *almost*, as in Lex. Cf. *Pseud.* 276, *sed scin quid nos uolumus?* || *pol ego propemodum: ut male sit mihi*; *Men.* 764, *uerum propemodum iam scio quid siet rei.* This is a colloquial use, like *satis scio*, *I know quite well.*

781. Notice the colloquial fulness of **igitur** (temporal) **demum** . . . **ubi**. — **adulescenti**: to Lesbonicus, to be paid over by him to Lysiteles.

783 f. **hoc**: abl. — **suspicionem**: active in sense and **ab adulescente**, *on the young man's part*, is used with **suspicionem** instead of a subjective gen.; cf. Introd. 18 *a*.

Censébit aurum esse á patre allatúm tibi:
Tu dé thensauro súmes. Ca. Satis scite ét probe:
Quamquam hóc me aetatis sýcophantarí pudet.
Sed epístulas quando ópsignatas ádferet, 788a
[Sed quom óbsignatas áttulerit epístulas,] 788b
Nonne árbitraris túm adulescentem ánuli
Patérni signum nósse? Me. Etiam tú taces?
Sescéntae ad eam rem caúsae possunt cónligi:
Illum quem hábuit, periit, álium post fecít nouom.
Iam si ópsignatas nón feret, dici hóc potest
Apud pórtitorem eás resignatás sibi
Inspéctasque esse. in huíus modi negótio
Diém sermone térere segnitiés merast:
Quamuís sermones póssunt longi téxier.
Abi ád thensaurum iám confestim clánculum:
Seruós, ancillas amoue: atque audín? Ca. Quid est?

787. **hoc aetatis**, *at this time of life*; cf. *hoc noctis*, *id aetatis*, and similar common phrases. — **sycophantari**, *sycophanta*, and other words of this stem are largely used in Pl. of the tricks which enter into the plot of so many plays, especially where, as here, the trick is to be carried out by a false impersonation.

789. **nonne arbitraris . . . ?** Plautus uses *nonne* somewhat rarely (about twenty-four times) and only before words beginning with a vowel. Its place is taken partly by certain uses of *-ne*, but chiefly by *non* at the beginning of the sentence. Questions with *non* occur about one hundred and fifty times.

790. **nosse**: *i.e.*, that, as he knows his father's seal, he will see that the one used on the letters is not genuine. — **etiam tu taces?** see 514 n.

791. **sescentae**, etc.: cf. *trecentae possunt causae conligi*, *M. G.* 250.

792. **illum**: for the attraction to **quem**, cf. *hos quos*, *Capt.* 1 n.

793. **iam**, *besides*, it need not be sealed at all.

794. **portitorem**: Nonius, 24.19, says of them, *qui portum obsidentes omnia sciscitentur et ex eo uectigal accipiant.* In collecting the duties they had certain inquisitorial powers which included the right to inspect letters. — **sibi**: the bearer of the letter; a dat. of disadvantage.

797. **quamuis** with **longi**. By **sermones** is meant such talk as that of Callicles. — **texier**: a very old metaphor.

799. **atque audin?** (Cf. *ecquid audis?* 717 n.) This phrase is used about twenty times in Pl. to call attention to something which

ME. Vxórem quoque ipsam | hánc rem uti celés face.
Nam pól tacere númquam quicquamst quód queat.
Quid núnc stas? quin tu hinc ámoues et té moues?
Aperí, deprome inde aúri ad hanc rem quód sat est:
Contínuo operito dénuo: sed clánculum,
Sicút praecepi: cúnctos exturba aédibus.
CA. Ita fáciam. ME. At enim nimis lóngo sermone útimur:
Diém conficimus, quóm iam properatóst opus.
Nil ést de signo quód uereare: mé uide.
Lepidást illa causa, ut cómmemoraui, dícere
Apud pórtitores ésse inspectas. dénique
Diéi tempus nón uides? quid illúm putas
Natúra illa atque ingénio? iam dudum ébriust.
Quiduís probare póterit: tum, quod máxumist,
Adférre, non petere híc se dicet. CA. Iám sat est.
ME. Ego sýcophantam iám conduco dé foro:

the speaker is about to say. In about half of the cases the hearer indicates by a word or two, usually *quid est?* as here, that he is listening. Cf. *quid ais?* || *quid uis?* ||

802. **quin**: for the use in impv. questions, see Introd. 25 *d*. It is hardly possible that the last part of the vs. can be correct in text, as **amoues** and **moues** are nearly synonymous, but no good emendation has been proposed.

804. **operito**: Introd. 23 *a*.

808. **me uide**: an expression of encouragement, *look to me, trust me*, used in *Rud.* 680; *Merc.* 1013; Ter. *And.* 350, etc.

809. **lepida** is one of the adjectives used very freely as a word of praise in colloquial speech. — **dicere**: appos. of **causa**; cf. 259.

811. **quid illum putas . . . ?** *what do you think about him? i.e.*, what do you think he is doing? So *ut illam censes? Curc.* 59; *ut eam credis? Bacch.* 208, followed in each case, as here, by a statement of what the person in question is doing or saying. There must be a half-felt ellipsis of some general verb, *agere*, *facere*, *dicere*, of which the acc. is the subject.

813. The bearer of the letter is the subject of **poterit** and of **dicet**, 814. He is not definitely named before 815, because he is not thought of in a definite way; the main thought is that the young man will be easily deceived, and the thought of 813 f. might have been equally well expressed in the passive.

815. **sycophantam**: cf. 765 f. and n. on 787.

Epístulasque iám consignabó duas,
Eumque húc ad adulescéntem meditatúm probe
Mittám. Ca. Eo ego igitur íntro ad officiúm meum:
Tu istúc age. Me. Actum réddam nugacíssume.

CHARMIDES

SENEX

Salsípotenti et multípotenti Iouis frátri et Nerei Néptuno
Laetús lubens laudes ágo et grates gratíasque habeo et fluctíbus salsis,
Quos pénes mei fuit summá potestas, bonis mís quid foret et meaé uitae,

817. **meditatum,** *well prepared.* So *Mil. Glor.* 903, of persons prepared to carry out a trick.

819. **actum reddam**: cf. *transactum reddet, Capt.* 345 n. — **nugacissume**: not *in the most trifling manner*, as the Lex. defines it, but *so as to carry out the trick completely; nugae* in the comedy frequently passes from its original meaning, *trifles*, to the meaning *tricks*.

Megaronides goes off to the forum and Callicles into his house. The stage is empty for a moment, but there is no pause in the action.

Ninth Scene. Charmides comes in from the left side of the stage, wearing a cloak (*chlamys* or *paenula*) and a broad-brimmed hat (*petasus, Pseud.* 735).

This short *canticum* in anapaestic octonarii is free from the vagueness of thought which characterizes some of the more elaborate *cantica*. It is a good specimen of the *cantica* in a single meter, like *Bacch.* 385 ff.; 925 ff., and exhibits in a rather marked degree the distinctive features of the half-lyrical popular verse, the *asyndeta* (**spurcificum, inmanem, intolerandum, uesanum; frangere, ruere, scindere**), the alliterations (**laetus lubens laudes; grates gratias; pauperibus parcere; diuites damnare atque domare, mendicis modesti; pax propitia**), the fulness of expression (821; **omnia item una mecum,** 834; **quasi . . . haud secus,** 835). These lines deserve careful attention. There is scarcely a characteristic of the style of Plautus, except the idioms proper to dialogue, which is not illustrated here.

820 f. **Neptuno**: dat. after the whole of 821, **ago** and **habeo,** and **et fluctibus salsis** is added as a second half-comic object of thanks.

822. **quos penes**: for the order, cf. *Amph.* 653; Hor. *Ars. Poet.* 72, *quem penes.* — **mis** = *meis*; cf. *dis* = *deis.* — **bonis, uitae**: dat. with **foret**; cf. *Bacch.* 360, *quid mihi fiet postea? what will happen to me?*

Quom suís me ex locis in pátriam † urbis cummam reducém faciunt.
Atque égo, Neptune, tibi ánte alios deos grátias ago atque habeó summas.
Nam te ómnes saeuomqué seuerumque atque áuidis moribus cómmemorant,
Spurcíficum, inmanem, intólerandum, uesánum: ego contra opera éxpertus.
Nam pól placido te et cléménti eo usqué modo, ut uolui, usús sum in alto.
Atque hánc tuam gloriam iam ánte auribus accéperam † et nobilis apud homines,
Paupéribus te parcéré solitum, diuítes damnare atqué domare.
Abi, laúdo: scis ordíne ut aequomst tractáre homines: hoc dís dignumst:
† Semper mendicis modesti sint.

823. **quom**: after a verb of emotion; Introd. 29 *a*. The text of the latter half of the vs. is quite uncertain.

826. **contra**: the adverb, as always in Pl. — **opera**, *in fact*, *in actual experience*.

827. **eo usque modo ut**: cf. the Engl., "just exactly as much as I wanted."

828–830. **atque**: almost adversative, introducing a second thought which modifies the general bad reputation of Neptune. 'And yet I had already heard (**auribus** forms one idea with **acceperam**) you praised by men for this, that you spare the poor and rage against the rich only.' The passage is not without considerable difficulties. The latter part of 828 is corrupt. — **damnare**: peculiar, as Plautus uses it only in the meaning *to condemn* in court. But from the etymology the sense required here, *to injure*, *to inflict loss upon*, is not impossible. — **abi** from its literal meaning comes to be used not only as a general expression of incredulity, but also, when joined with words of praise, as a phrase of approving dismissal, hardly more than *you may go*, *that will do*. Donatus (Ter. *Ad.* V. 1. 3) calls it *uerbum uel sibi uel alteri cum laudatione blandientis*. Cf. Ter. *Adel.* 456, *laudo, Ctesipho, patrissas: abi, uirum te iudico.* — **ordine**, *with due regard to their condition*. Charmides thinks of himself as a poor man, in spite of his house and his *ager* and the buried treasure. It is a mere habit of thought and speech.

Fidús fuisti: infidum ésse iterant. nam apsqué foret te, sat scío in alto
Distráxissent disqué tulissent satellítes tui me miserúm foede
Bonaque ómnia item una mécum passim caéruleos per cámpos: —
Ita iám quasi canes haud sécus circumstabánt nauem turbínes uenti:
Imbrés fluctusque atqué procellae inféensae frangere málum,
Ruere ántemnas, scindére uela — ni túa pax propitia fóret praesto.
Apage á me sis: dehinc iám certumst otío dare me: satis pártum habeo,
Quibus aérumnis delúctaui, filío dum diuitiás quaero.
Sed quís hic est qui in plateam íngreditur
Cum nóuo ornatu speciéque simul?
Pol quámquam domi cupio, ópperiar:
Quam hic rém agat animum aduórtam.

832. **infidum esse iterant**: concessive to **fidus fuisti**; cf. Introd. 26 and f. — **iterare** means to go over in words what has been gone over in acts; so *Asin.* 567, *tua male facta iterari.* — **absque**: properly a preposition governing **te** (see Lex. and *Capt.* 754 n.), and the order is elsewhere *apsque te* (*me*) *foret* (*esset*).

833 f. **disque tulissent**: tmesis of preposition and verb is rare in Pl.; *quicumque* is separated in a few cases. Such tmesis, where two words are from the same preposition, is frequent in Lucretius, *e.g.*, I. 651, *disiectis disque supatis.*

837. **ni pax . . . foret** repeats the idea of **apsque foret te**, returning at the end of the sentence to the thought with which it had begun. This also makes a contrast to the next vs.: 'You have saved me this time, but I shall not risk it again.' For the same train of thought, see *Most.* 431 ff.

839. **quibus aerumnis** implies *eis aerumnis* with **partum habeo.**

840 ff. As Megaronides sees the oddly dressed *sycophanta* his attention is attracted and he breaks off his monologue and speaks the next vss. in a new measure, anapaestic dimeter.

840. **simul**: added at the end of the line, though it is connected in sense with **ingreditur**.

841. **domi**: Introd. 14 *b*, though it may perhaps be a locative, with *esse* vaguely thought of.

SYCOPHANTA **CHARMIDES**

SENEX

SY. Huíc ego die nomén Trinummo fácio: nam ego operám meam
Tríbus nummis hodié locaui ad ártis naugatórias.
Áduenio ex Seleúcia, Macédonia, Asia atque Árabia,
Quás ego neque oculís nec pedibus úmquam usurpauí meis.
Víden egestas quíd negoti dát homini miseró mali?
Quín ego nunc subigór trium nummum caúsa ut hasce epístulas
Dícam ab eo homine me áccepisse, quem égo qui sit homo néscio
Néque noui neque nátus necne is fúerit id solidé scio.
CH. Pól hic quidem fungíno generest: cápite se totúm tegit.
Hílurica faciés uidetur hóminis: eo ornatu áduenit.

TENTH SCENE. The *sycophanta* comes upon the stage from the left wearing a cloak and a large hat. The foreign characteristics of his dress were probably exaggerated to give point to 851 f. Megaronides watches him from one side, but is supposed not to hear the soliloquy, 843–868.

843. **die** = *diei* and monosyllabic by synizesis.

844. **tribus nummis**: there are no references in Pl. to Roman money. For the Greek coins mentioned in the original he ordinarily uses Greek names, *drachuma*, *Philippus*, *mina* (μνâ), and *talentum*, and the money reckonings are for the most part accurate. But he also uses *nummus* in a somewhat general way, for a drachma, for a two-drachma piece (the most common use), and with *aureus* for a Philippus. In a few cases it is used proverbially of a very small sum (*e.g.*, *Capt.* 331). Here the indefiniteness is increased by the use of **tribus**; cf. *tribus uerbis*, 963, and *trium nummum causa*, *Most.* 357. — **naugatorias**: cf. 819 n. For the variation in form, cf. *claudus*, *clodus*, *cludus*; *fraus* and *frudo*.

850. **fuerit natus necne**: an indirect question depending on scio. — **solide** (also in 892): a bit of slang like *insanum*, 673.

851. **capite** (abl. of means) includes the large hat.

852. **Hilurica** = *Illyrica*; cf. *Men.* 235, *Hilurios* with first syllable short. There was probably some hit here, intelligible to the audience, but now lost.

SY. Ílle qui me condúxit, ubi condúxit, abduxít domum.
Quaé uoluit mihi díxit, docuit ét praemonstrauít prius
Quó modo quidque agerém. nunc adeo síquid ego addidero ámplius,
Éo conductor mélius de me núgas conciliáuerit.
Ýt ille me exornáuit, ita sum ornátus: argentum hóc facit.
Ípse ornamenta á chorago haec súmpsit suo perículo:
Núnc ego si potero órnamentis hóminem circumdúcere,
Dábo operam ut me esse ípsum plane sýcophantam séntiat.
CH. Quám magis specto, mínus placet mihi haec hóminis facies: míra sunt
Ni íllic homost aut dórmitator aút sector zonárius.

855 ff. The **quid amplius** is described in 859; the *sycophanta* is thinking of some trick by which he may get away with the hired costume which he wears. His argument is, 'The old man hired me at a low price to do his swindling. I will add a little on my own account and thereby give him so much the better bargain (**eo melius conciliauerit**) and show him that I am a better swindler than he thought (860).' — **melius**: *bene* and *male* in all degrees are often used of good and bad bargains with *uendo, emo, concilio,* etc. — **ita sum ornatus**: *i.e.*, these fine clothes are of his providing. — **hoc facit**: *i.e.*, provides the dress. — **choragus,** *the costumer,* who supplied the dress for the actors. Cf. *Capt.* prol. 61, where *comico choragio* means, "with the costumes suited to a comedy," and *Pseud.* 1184, where a supposed swindler is asked how much he paid the costumer for the hire of his disguise. — **suo periculo**: by giving a guarantee for the return of the clothes. — **ornamentis**: Introd. 17 *b.* For *ornamenta* of the costume suited to a part, see *Capt.* 615. — The **ut**-clause depends on **dabo operam,** 'I will do my best to let him know.' [Brix makes **si potero** depend upon **dabo operam** ('I will try to see whether,' cf. 763) with **ut . . . sentiat** as a clause of purpose]. — **ipsum,** *in my own person,* without any directions from him.

861. **mira sunt ni,** *I should not be surprised if.* Cf. n. on *mirum quin,* 495, and *Capt.* 805 n.

862. **dormitator** occurs only here and in 984, below. In the second passage it is applied to the man after it is plain that he is some kind of a swindler; it therefore cannot mean a thief who sleeps by day, as the older commentators took it. Perhaps *trifler;* cf. *dormitas* 981. [Brix.] — **sector zonarius,** βαλαντιοτόμος, *a pickpocket,*

Lóca contemplat, círcumspectat sése atque aedis nóscitat:
Crédo edepol quo móx furatum uéniat speculatúr loca.
Mágis lubidost ópseruare quíd agat: ei rei operám dabo.
Sy. Hás regiones démonstrauit míhi ille conductór meus:
Ápud illas aedís sistendae míhi sunt sycophántiae.
Fóres pultabo. Ch. Ad nóstras aedis híc quidem habet rectám uiam:
Hércle opinor mi áduenienti hac nóctu agitandumst uígilias.
Sy. Áperite hoc, aperíte. heus, ecquis his fóribus tutelám gerit?
Ch. Quíd, adulescens, quaéris? quid uis? quíd istas pultas? Sy. Heús, senex,
Cénsus quom sum, iúratori récte rationém dedi.
Lésbonicum hic ádulescentem quaéro, in his regiónibus
Vbi habitet, et item álterum ad istanc cápitis albitúdinem:

one who cuts open girdles to get the money carried in them.

863. **contemplat**: cf. *apiscitur*, 367 n.

865. **magis**: more than when he first appeared. — **lubidost** = *lubet;* Introd. 13 *b*.

869. **uigilias**: the preservation of the acc. which the verb governs (here acc. of inner object) with the substantive forms of the verb is akin to the acc. after verbal nouns, *e.g., quid tibi hanc tactiost?*

870. **ecquis**: largely used in situations similar to this where some one is knocking at a door. — **foribus tutelam gerit**: so *Pseud.* 606, *nam ego precator et patronus foribus processi foras; Asin.* 386, *nolo ego fores, conseruas meas, a te uerberarier; Truc.* 255, *ecquis huic tutelam ianuae gerit?*

872. **iuratori**: a subordinate officer of the censor, who took, under oath, the statements of citizens as to the amount of their property. So in *Men.* 117 an inquisitive wife is compared to a custom-house officer, *portitor*.

873. The order is a natural one, **hic** (adverb) being explained by **in his regionibus** and **Lesbonicum** by **ubi habitet**.

874. **ad**, etc., *with hair as white as yours*. For *ad* of resemblance or comparison, cf. *Cist.* 71, *ad istam faciem est morbus, of that kind.* — The absence of a connective (*e.g., quem*) between this vs. and the next is quite colloquial.

Cálliclem aiebát uocari qui hás dedit mihi epístulas.
CH. Meúm gnatum hic quidem Lésbonicum quaérit et amicúm meum,
Quoí ego liberósque bonaque cómmendaui, Cálliclem.
SY. Fác me si scis cértiorem hisce hómines ubi habitént, pater.
CH. Quíd eos quaeris? aút quis es? aut únde's? aut unde áduenis?
SY. Múlta simul rogitás: nescio quid éxpediam potíssumum.
Si únum quidquid síngillatim et plácide percontábere,
Ét meum nomen ét mea facta et ítinera ego faxó scias.
CH. Fáciam ita ut uis: ágedum, nomen tuóm primum memorá mihi.
SY. Mágnum facinus íncipissis pétere. CH. Quid ita? SY. Quía, pater,
Si ánte lucem | íre occipias á meo primo nómine,
Cóncubium sit nóctis prius quam ad póstremum peruéneris.
CH. Ópus factost uiático ad tuom nómen, ut tu praédicas.
SY. Ést minusculum álterum quasi uesculum uinárium.

878. **hisce**: nom. plu.; see *Capt.* 35 n.

881. **unum quidquid**: for *unum quidque*; see Introd. 19 *d*. The usage is especially frequent in Lucretius.

884. Cf. *Mil. Glor.* 228, *magnam illic homo rem incipissit*; *Capt.* 802, *quid hic homo tantum incipissit facere . . . ?*

885. **primo**: *i.e.*, from the beginning of the name, not from the "first" name; cf. *in prima fabula*, etc.

887. **opus factost uiatico**, *one must provide money for his fare.* The combination of *opus* (and less frequently *usus*) *est* with the abl. of the perf. ptc., though found also in class. Latin, is especially frequent in Pl. and Ter. — **ut**: Introd. 33 *a*.

888. **quasi**, *like*, in a real comparison. The only point in the comparison is the unexpectedness of it and the comical suggestion of a small flask by the side of a large wine jar.

CH. Quíd est tibi nomén, adulescens? SY. Páx, id est nomén mihi:
Hóc cotidiánumst. CH. Edepol nómen nugatórium:
Quási dicas, siquíd crediderim tíbi, 'pax' periisse ílico.
Híc homo solide sýcophantast. quíd ais tu, adulescéns? SY. Quid est?
CH. Éloquere, isti tíbi quid homines débent quos tu quaéritas?
SY. Páter istius ádulescentis dédit has duas mihi epístulas,
Lésbonici: is míhist amicus. CH. Téneo hunc manifestárium:
Mé sibi epistulás dedisse dícit. ludam hominém probe.
SY. Íta ut occepi, si ánimum aduortas, dícam. CH. Dabo operám tibi.
SY. Hánc me iussit Lésbonico suó gnato dare epístulam
Ét item hanc alterám suo amico Cállicli iussít dare.
CH. Míhi quoque edepol, quom híc nugatur, cóntra nugarí lubet.
Vbi ipse erat? SY. Bene rém gerebat. CH. Érgo ubi? SY. In Seleúcia.

889 ff. **pax** (πάξ): found also *Mil. Glor.* 808; *Stich.* 771; Ter. *Heaut.* 291; 717. It seems to be used to express the emotion felt at a sudden and unexpected occurrence, especially a sudden end. It is, therefore, suitable as a kind of wind-up to the long name, and is also open to the interpretation which Charmides puts upon it. It has nothing to do with the noun *pax*.

893. **debent**: not in the sense of owing money, but *what do you want of them?* So *Pseud.* 1139, *quid isti debetur tibi? What do you want there? Mil. Glor.* 421; *Truc.* 261, etc.

897. **ita ut occepi**: a regular phrase for taking up an interrupted remark. — **si animum aduortas, dicam**: this phrase is used to introduce a formal answer to a question; cf. 939; both imply the omission of a vs. before 897 in which Charmides repeats the substance of 893.

901. After the answer, **in Seleucia**, it would be natural that Charmides should make some comment upon the correctness of the statement, as in 904 he comments upon the absurdity of the reply, before going on to the next question. It is, therefore, probable that a vs. has been lost here.

CH. Áb ipson istas áccepisti? SY. E mánibus dedit mi ipse ín manus.
CH. Quá faciest homó? SY. Sesquipede quídamst quam tu lóngior.
CH. Haéret haec res, síquidem ego apsens súm quam praesens lóngior.
Nóuistin hominém? SY. Ridicule rógitas, quocum uná cibum
Cápere soleo. CH. Quíd est ei nomen? SY. Quód edepol hominí probo.
CH. Lúbet audire. SY. Illi édepol — illi — ílli — uae miseró mihi.
CH. Quíd est negoti? SY. Déuoraui nómen inprudéns modo.
CH. Nón placet qui amícos intra déntes conclusós habet.
SY. Átque etiam modo uórsabatur míhi in labris primóribus.
CH. Témperi huic hodie ánteueni. SY. Téneor manifestó miser.
CH. Iám recommentátu's nomen? SY. Déum hercle me atque hominúm pudet.

903. **quidamst longior** = (*is*) *est longior quidam, a taller man.* Cf. *ille quidam, Merc.* 458, and *te natura excelsum quendam genuit,* Cic., *Tusc.* II. 11, and elsewhere.

904. **haeret haec res**: a common phrase, *e.g.*, *Pseud.* 985, to express bewilderment at an unexpected obstacle. Transl. 'Here's a pretty pass!' Cf. *haereo, Capt.* 532.

906. **homini**: dat. because of the construction of the question, which is carried over into the answer, as often.

909. **conclusos habet**: *Capt.* 345 n.

911. The confusion of the *sycophanta* and the inadequacy of his excuses convince Charmides that he is a swindler, who would have made trouble but for his own opportune (**temperi**) return. Both speeches are asides.

912. **recommentatu's** (not in Harper's Lexicon): of the same stem as *recomminiscar*, 915; both mean *to think up*, either of something fictitious, *to invent*, or of something real, *to recall*.

CH. Víde modo ut hominem nóueris. SY. Tamquám me: fieri istúc solet:
Quód in manu teneás atque oculis uídeas, id desíderes.
Lítteris recómminiscar: C ést principium nómini.
CH. Cállias? SY. Non ést. CH. Callippus? SY. Nón est. CH. Callidémides?
SY. Nón est. CH. Callinícus? SY. Non est. CH. Cállimarchus? SY. Níl agis:
Néque adeo edepol flócci facio, quándo egomet meminí mihi.
CH. Át enim multi Lésbonici súnt hic: nisi nomén patris
Díces, non possum ístos mostrare hómines quos tu quaéritas.
Quód ad exemplumst? cóniectura sí reperire póssumus.
SY. Ád hoc exemplumst: Chár. CH. Chares? an Chármides? SY. Enim Chármides.
Ém, istic erit: qui istúm di perdant. CH. Díxi ego iam dudúm tibi:
Té potius bene dícere aequomst hómini amico quám male.
SY. Sátin inter labra átque dentes látuit uir minumí preti?

918. **mihi**: Introd. 15 *a*.

920. **mostrare**: see n. on 342.

921. **quod ad exemplumst?** cf. the passage quoted on 874. **quod** goes with **exemplum**. — **coniectura**: abl. with **reperire**. — **si . . . possumus**, *to see whether we can* . . .; an elliptical form of expression which has familiar parallels in Engl.

922. **enim**, *yes*. The use in answers is common, though it is more frequent with a negative.

923. **erit**: see n. on 606. — **qui**: the particle, freely used in curses. Its original sense is not very different from that of *ut*, *utinam*, *how*.

924. Charmides had not before had occasion to advise the *sycophanta* not to abuse his friend. The words **dixi ego iam dudum tibi** must, therefore, refer to some other remark, now lost between 923 and 924.

925. **satin**: see n. on *Capt.* 653. It is not for *nonne* or for *satisne est . . . latuisse*.

CH. Né male loquere apsénti amico. SY. Quíd ergo ille ignauíssumus
Míhi latitabat? CH. Si áppellasses, réspondisset nómini.
Séd ipse ubist? SY. Pol illúm reliqui ad Rhádamantem in Cercópia.
CH. Quís homost me insipiéntior qui ipse égomet ubi sim quaéritem?
Séd nil discondúcit huic rei. quíd ais? quid hoc quod té rogo?
Quós locos adísti? SY. Nimium mírimodis mirábiles.
CH. Lúbet audire, nísi molestumst. SY. Quín discupio dícere.
Ómnium primum ín Pontum aduecti Árabiam terrám sumus.
CH. Ého, an etiam Arabiást in Ponto? SY. Est: nón illa ubi tus gígnitur,
Séd ubi apsinthiúm fit atque cuníla gallinácea.
CH. Nímium graphicum hunc núgatorem. séd ego sum insipiéntior,
Qui égomet unde rédeam hunc rogitem, quae égo sciam atque hic nésciat:
Nísi quia lubet éxperiri quo éuasurust dénique.

928. For the story of the *Cercopes*, changed into apes for tricking Jupiter, see Ovid, *Metam.* XIV. 90 ff. The island Pithecusa is near Naples, but the whole story, the allusion to which is from the Greek play, belongs, of course, to legend.

931. **locos**: cf. *loca*, 864. Plautus does not observe the ordinary distinction, "*loci librorum, loca terrarum.*" — **mirimodis** = originally *miris modis*, but by use becomes simply *wonderfully.* So *multimodis omnimodis*; see Cic. *Or.* 153.

932. **quin** corrects the suggestion of **molestum**: 'why, on the contrary, I'm very anxious to tell you.'

935. **cunila gallinacea**, *savory.*

938. **nisi quia**, *except that.* In the same way *Pseud.* 107; 568; *Rud.* 1025, etc. Esp. after *nescio*, where it expresses a complete adversative idea.

Séd quid ais? quo inde ísti porro? Sy. Si ánimum aduortes, éloquar:
Ád caput amnis quí de caelo exóritur sub solió Iouis.
Ch. Súb solio Iouís? Sy. Ita dico. Ch. E caélo? Sy. Atque e medió quidem.
Ch. Ého, an etiam in caelum éscendisti? Sy. Immo hóriola aduectí sumus
Vsque aqua aduorsá per amnem. Ch. Eho, an tu étiam uidistí Iouem?
Sy. Álii di isse ad uíllam aiebant séruis depromptúm cibum.
Deínde porro — Ch. Deínde porro nólo quicquam praedices.
Sy. . . . o hercle, si es molestus. Ch. Nám pudicum néminem
. . . re opórtet qui aps terra ád caelum peruénerit.
Sy. Fáciam ita ut te uélle uideo. séd monstra hosce hominís mihi
Quós ego quaero, quíbus me oportet hás deferre epístulas.
Ch. Quíd ais? tu nunc sí forte eumpse Chármidem conspéxeris
Íllum quem tibi istás dedisse cómmemoras epístulas,
Nórisne hominem? Sy. Né tu me edepol árbitrare béluam,

939. **isti** = *iuisti*.

941. **e medio**: cf. *primo*, 885 n.

943. **aqua aduorsa**, *up stream, against the current*.

944. **ad uillam**: to his country house. — **depromptum**: verbal noun ("supine") depending on **isse** and governing **cibum**. It was the custom for the owner to go to his country place at the first of the month to measure out the supplies (*Stich.* 60).

945. **deinde porro**: repeated as a kind of retort.

946 f. **pudicum**: referring both to the story of Ganymede and to the impudence displayed by one who told such lies as these.

952. **ne**: asseverative. — **beluam**: not with the suggestions of the Engl. *beast*, but as a type of stupidity. Elsewhere, *e.g.*, *Most.* 569; 607, it is a general term of abuse.

Quí quidem non nouísse possim quícum aetatem exégerim.
Án ille tam esset stúltus qui mihi mílle nummum créderet
Phílippum, quod me aurúm deferre iússit ad gnatúm suom
Átque ad amicum Cálliclem, quoi rem aíbat mandasse híc suam?
Míhi concrederét, ni me ille ét ego illum nossem ádprobe?
Ch. Énim uero ego nunc sýcophantae huic sýcophantarí uolo,
Si húnc possum illo mílle nummum Phílippum circumdúcere,
Quód sibi me dedísse dixit. quem égo qui sit homo néscio
Néque oculis ante húnc diem umquam uídi, eine aurum créderem?
Quoí, si capitis rés sit, nummum númquam credam plúmbeum.
Ádgrediundust híc homo mi astu. heus, Páx, te tribus uerbís uolo.
Sy. Vél trecentis. Ch. Háben tu id aurum, quód accepisti a Chármide?

953. **qui quidem**: a causal-adversative clause. Cf. 552 n. — The antecedent of **qui-cum** is the object of **nouisse**.

954. **nummum**: the regular form of the gen. plu. with **mille**.

956. **mandasse**: on the omission of the subject, see Introd. 24 *b*.

960. **quem**: by prolepsis the object of **nescio**, with **qui sit homo** as a fuller explanation.

962. **capitis**, *of life and death*. Cf. *uae capiti tuo* = *uae tibi*. — **plumbeum**: *i.e.*, worthless (counterfeit) coins; cf. *Cas.* 258, *quoi homini hercle hodie peculi nummus non est plumbeus*; *Most.* 892; or, perhaps, counters; cf. *aurum comicum*, *Poen.* 597; Hor. *Ep.* I. 7. 23.

964. **uel**, *even*, with the proper sense, *if you wish*, prominent.

Sy. Átque etiam Philippúm, numeratum illíus in mensá manu,
Mílle nummum. Ch. Némpe ab ipso id áccepisti Chármide?
Sy. Mírum quin ab auo eíus aut proauo accíperem qui sunt mórtui.
Ch. Ádulescens, cedodum ístuc aurum míhi. Sy. Quod ego aurum dém tibi?
Ch. Quód a me te accepísse fassu's. Sy. Áps te accepisse? Ch. Íta loquor.
Sy. Quís tu homo's? Ch. Qui mílle nummum tíbi dedi ego sum Chármides.
Sy. Néque edepol tu is és neque hodie is úmquam eris — auro huíc quidem.
Ábi sis, nugatór: nugari núgatori póstulas.
Ch. Chármides ego súm. Sy. Nequiquam herclé's: nam nil aurí fero.
Nímis argute | óbrepsisti in cápse occasiúncula:
Póstquam ego me aurum férre dixi, póst tu factu's Chármides:
Príus tu non eras quam aúri feci méntionem. níl agis:
Proín tute itidem ut chármidatu's rúrsum te dechármida.

965. **in mensa**: *i.e.*, on the banker's table; cf. *tarpezitam*, *Capt.* 193 n. Doubtless τράπεζα stood here in the original.

966. **nempe** implies that what follows must, of course, be correct; cf. 196; 328. The sentences are not strictly interrogative, but when there was a desire for the assent of the person addressed, the rising inflection would give a slight interrogative effect.

967. **mirum quin**: see 495 n.

968. **cedodum**: Introd. 34 *b*.

971. **auro huic**: the dat. is like that in Introd. 15 *a*. — **quidem,** *at least*.

974. **in eapse occasiuncula,** *in the very nick of time* for Charmides' purpose. The dimin. form expresses the precision of the act.

975. **postquam . . . post**: see 417 n.

977. **charmidatu's decharmida**: of course comic formations; cf. *Subballio*, *an under-Ballio*, *Pseud.* 607; *sullaturit*, Cic. *Att.* IX. 10. 6.

CH. Quís ego sum igitur, síquidem is non sum quí sum? SY. Quid id ad me áttinet?
Dúm ille ne sis quem égo esse nolo, sís mea causa quí lubet.
Príus non is eras quí eras: nunc is fáctu's qui tum nón eras.
CH. Áge siquid agis. SY. Quíd ego agam? CH. Aurum rédde. SY. Dormitás, senex.
CH. Fássu's Charmidém dedisse aurúm tibi. SY. Scriptúm quidem.
CH. Próperas an non próperas abire actútum ab his regiónibus,
Dórmitator, príus quam ego hic te iúbeo mulcarí male?
SY. Quam ób rem? CH. Quia illum quem émentitus és ego sum ipsus Chármides,
Quém tibi epistulás dedisse aiébas. SY. Eho, quaeso án tu is es?
CH. Ís enim uero sum. SY. Aín tu tandem? is ípsusne's? CH. Aio. SY. Ípsus es?

979. **mea causa,** *so far as I am concerned*, *for aught I care.* Cf. *Men.* 727; 1029; *Epid.* 679, etc.

981. **age siquid agis**: a common colloquial formula of urgency, something like *do it, if you're going to.* Also with other verbs, *quin datis*, *siquid datis? si ituri . . . estis, ite*, etc. — **dormitas**: one of the many expressions by which a speaker expresses his contempt for the opinions or advice of another. The nearest parallel is *uigilans dormiat* (*Ps.* 386), *he's sleepy even when he's awake.* Cf. *uigilans somniat*, *Capt.* 848 n. This may pass over into the meaning *you're trifling* and so be connected with *dormitator*, 862, 984.

982. **scriptum**: *i.e.*, in the form of writing which will enable him to get the money from a banker. The inconsistent statement in 965 was, of course, a bit of bragging.

983. **properas an non properas abire**: most double questions with *an non* and the verb in the 2d sing. pres. indic. have a certain degree of impv. effect, produced by the deliberation of the disjunctive question. *Abin an non abis?* is the most common.

985. **illum quem**: attraction. See *Capt.* 1 n.

987. **ain tu tandem?** strictly a request for a repetition and is sometimes followed, as here, by the words for which the speaker seeks corroboration. So *Epid.* 699, *lubuit.* ‖ *ain tu? lubuit?*

CH. Ípsus, inquam, Chármides sum. SY. Ergo ípsusne's? CH. Ipsíssumus.
Ábin hinc ab oculís? SY. Enim uero sério, quoniam áduenis, —
Vápulabis méo arbitratu ét nouorum aedílium.
CH. Át etiam maledícis? SY. Immo, sáluos quandoquidem áduenis, —
Dí te perdant sí te flocci fácio an periissés prius.
Égo ob hanc operam argéntum accepi: té macto infortúnio.
Céterum qui sís, qui non sis, flóccum non intérduim.
Íbo ad illum, renúntiabo quí mihi tris nummós dedit,
Vt sciat se pérdidisse. ego ábeo. male uiue ét uale:
Quí di te omnes áduenientem péregre perdant, Chármides.

988. **ipsissumus**: perhaps after the analogy of *αὐτότατος*, or possibly a coinage of Plautus; cf. *oculissimus, Curc.* 121; *patruissimus, Poen.* 1197.

989 f. **enim uero serio,** *now in sober earnest.* Cf. *Poen.* 160, *dic mihi uero serio; Amph.* 964, *an id ioco dixisti? equidem serio ac uero ratus.* The phrase is here ironical. — **nouorum aedilium**: see Introd. to *Trin.* p. xxxvii.

991. **saluos . . . aduenis**: this leads one to expect a friendly wish, perhaps the invitation to dinner which was commonly offered to a returning traveler; instead comes the unexpected and original curse, 'I 'll be hanged if I care a straw whether you had been hanged before you got here.'

992. **periisses**: really a passive to **perdant**.

993. **macto**: originally *to sacrifice*, was used in religious and formal style (cf. the ptc. *macte*), but was also employed in curses, especially in *mactare infortunio, to wish evil to any one.*

994. **floccum non interduim,** *I should not care a straw.* So *Rud.* 580, *ciccum non interduim.* The **inter-** is the same as in *interest*, and the form **interduim** is pres. subjunc. (old optative) from *interduo*, used in a hypothetical statement; cf. *Aul.* 672, *quod edit tam duim quam perduim.*

CHARMIDES

SENEX

Postquam ílle hinc abiit, póst loquendi líbere
Vidétur tempus uénisse atque occásio.
Iam dúdum meum ille péctus pungit áculeus,
Quid illí negoti fúerit ante aedís meas.
Nam epístula illa míhi concenturiát metum
In córde et illud míle nummum, quám rem agat.
Numquam édepol temere tínnit tintinnábulum:
Nisi qui íllud tractat aút mouet, mutúmst, tacet.
Sed quís hic est qui huc in pláteam cursuram íncipit?
Lubet óbseruare quíd agat: huc concéssero.

STASIMVS CHARMIDES

SERVOS SENEX

St. Stásime, fac te própere celerem, récipe te ad dominúm domum,
Né subito metus éxoriatur scápulis stultitiá tua.
Ádde gradum, adproperá: iam dudum fáctumst quom abistí domo.

1002. **concenturiat**: one of the many military metaphors; used also in *Pseud.* 572. See Introd. 11.

1003. **quam rem agat**: the subject is *sycophanta*, supplied from the preceding lines.

1004 f. **tintinnabulum,** *a bell, any bell.* The idea is, 'This swindler was sent by some one, and I must find the real movers of the machinery.'

1007. **concessero**: Introd. 21 *e*. This use is especially frequent in situations like this, where an actor stands aside to watch others.

Eleventh Scene. Stasimus comes upon the stage, hurrying toward his master's house.

The *seruos currens* (Ter. *Heaut.* prol. 37) was a stock figure of comedy. That Stasimus should stop in his haste to speak his lines, 1008–1058, is only a part of the necessary conventionality of the stage.

For a similar scene, cf. *Capt.* 768 ff.

1008. **propere celerem**: colloquial fulness of expression. So *propere celeriter, propere cito, misere miser, repente subito*, etc.

1010. **iam . . . quom,** *it is a long time since . . . Asin.* 890,

Cáue sis tibi ne búbuli in te cóttabi crebrí crepent,
Si áberis ab eri quaéstione: né destiteris cúrrere.
Ecce hominem te, Stásime, nili: sátin in thermipólio
Cóndalium es oblítus, postquam thérmopotasti gútturem?
Récipe te et recúrre petere ré recenti. CH. Huic, quísquis est,
Gúrguliost exércitor, is hunc hóminem cursurám docet.
ST. Quíd, homo nili, nón pudet te? tríbusne te potériis
Mémoriam esse oblítum? an uero, quía cum frugi | hóminibus
Íbi bibisti, qui áb alieno fácile cohiberént manus?
Truchus fuit, Cerconicus, Crinnus, Cercobulus, Collabus,
Cóllicrepidae, crúricrepidae, férriteri, mastígiae:

iam dudum factumst quom bibi; Asin. 251, and cf. *Trin.* 402.

1011. The κότταβος consisted in throwing the last drops of wine from a cup into a metal basin in such a way as to produce a ringing sound. — **cottabi bubuli** are the blows of the ox-hide lashes. Cf. *censio bubula, Aul.* 601; *bubulae exuuiae, Most.* 882.

1013 f. **ecce**: Stasimus suddenly remembers the ring which he has left behind at the wine shop. The *thermipolium* (θερμοπώλιον) was a shop (*popina*) where hot drinks were sold to slaves. — **thermopotasti**: not a *vox hybrida*, as Harper's Lexicon has it, from θερμός and *pōtare*, because the *o* is short here. Perhaps from a Greek form θερμοποτεῖν. The sense is, 'to warm the throat with hot drinks.' — **gutturem**: masc. in Plautus; cf. *Capt.* 357 n.

1015. **petere**: Introd. 24 *c*. — **re recenti**, *while it is still fresh in your mind*. — The syllable **re** occurs six times in this line.

1016. **gurguliost exercitor**: *i.e.*, his desire for drink led him to run to the wine shop and now the forgetfulness caused by drinking compels him to run back again.

1018. **memoriam**: the acc. is regular in Pl. after *obliuiscor*. — There is hiatus after **frugi**, for which no satisfactory emendation has been proposed.

1020. The names are printed as they stand in the MSS., though they do not make a metrical line. It is useless to attempt to get the original form or meaning.

1021. **collicrepidae**: from *collum* and *crepare*, slaves who wore a metal collar about the neck; cf. *boia, Capt.* 888. The other words are explained in Harper's Lexicon. For the patronymic ending, see *Capt.* 472, *plagipatidae*.

Ínter eosne hominés condalium té redipisci póstulas?
Quórum eorum unus súrrupuit currénti cursorí solum.
CH. Íta me di ament, gráphicum furem. ST. Quíd ego quod periít petam?
Nísi etiam labórem ad damnum ápponam epithecam ínsuper.
Quín tu quod periít periisse dúcis? cape uorsóriam:
Récipe te ad erum. CH. Nón fugitíuost híc homo: commeminít domi.
ST. Ýtinam ueteres hóminum mores, uéteres parsimóniae
Pótius in maióre honore hic éssent quam morés mali.
CH. Di ínmortales, básilica hic quidem fácinora inceptát loqui:
Vétera quaerit, uétera amare hunc móre maiorúm scias.

1022. **eosne**, *such men as these*, emphatic and ironical.

1023. **unus**, *any one*. — **solum**, *the sole* of the shoe.

1025. The ἐπιθήκη is the bonus, something given over and above the amount agreed upon. If Stasimus tried to recover his ring he would not succeed, but would only add the wasted trouble as ἐπιθήκη to the loss.

1026. **quin . . . ducis**: cf. Catull. 8. 2, *quod uides perisse perditum ducas.*

1027. **non fugitiuost**: Charmides does not understand the situation, but is making observations; this comment is suggested by **recipe te ad erum.**

1028. **parsimoniae**: plur. abstract. Introd. 13 *a*.

1029. **potius, maiore**: a combination of two thoughts: 'would that the good old ways were honored rather than these evil ways' and 'were more honored'; cf. 274.

1030. **basilica**: cf. *Capt.* 811, *basilicas edictiones.* — **facinora inceptat loqui**: cf. 884, *magnum facinus incipissis petere.*

1031. To a Roman audience these lamentations about the passing away of the good old-fashioned sense of honesty would be especially humorous from a slave. At the close of the Second Punic War the Roman national character underwent a great change, which was a part of its natural development from a city people to a world race, but which seemed to the conservatives like Cato nothing but a process of degeneration and decay. Plautus is here parodying the complaints of the conservatives.

St. Nám nunc mores níli faciunt quód licet nisi quód lubet.
Ámbitio iam móre sanctast, líberast a légibus:
Scúta iacere fúgereque hostis móre habent licéntiam:
Pétere honorem pró flagitio móre fit. Ch. Morem ínprobum.
St. Strénuosos praéterire móre fit. Ch. Nequám quidem.
St. Móres leges pérduxerunt iám in potestatém suam,
Mágisque eis sunt obnóxiosae quám parentes líberis.
Eaé misere etiam ad párietem sunt fíxae clauis férreis,
V́bi malos morés adfigi nímio fuerat aéquius.
Ch. Lúbet adire atque áppellare hunc: uérum ausculto pérlubens
Ét metuo, si cónpellabo, ne áliam rem occipiát loqui.
St. Néque istis quicquam lége sanctumst: léges mori séruiunt,
Móres autem rápere properant quá sacrum qua públicum.
Ch. Hércle istis malám rem magnam móribus dignúmst dari.

1032. **nisi quod**: cf. *Capt.* 394 n. This is a slightly free use of the phrase; **nili faciunt** is the general negative to which **nisi quod** introduces the exception. Transl., *care nothing for what is right, but only for what is pleasant.*

1035. **pro**, *in return for.* — **morem**: acc. of exclamation, and so **nequam** (sc. *morem*) in the next line.

1037 f. **mores**: the prevailing bad customs, subject of **perduxerunt**. — **eis** (dat. plu. after **obnoxiosae**) refers to **mores**; **leges** is the object of **perduxerunt** and **eae** refers to it. — **parentes liberis**: instead of the expected *liberi parentibus.* This remark, that nowadays children have lost all respect for their elders, has been in steady use since the time of Plautus and may be found especially in the remarks of travelers in the United States.

1039 f. **fixae**, etc.: laws were cut in metal plates and fastened by nails to the walls of public buildings, as a criminal might be fastened in the pillory.

1045. **malam rem** = *malum*, in the special sense of punishment; being treated as a single idea, it may be modified by another adj., *magnam*, *maximam*; cf. 1062.

St. Nón hoc publice ánimum aduorti : nam íd genus hominum ómnibus
V́niuorsis ést aduorsum atque ómni populo mále facit.
Mále fidem seruándo illis quoque ábrogant etiám fidem
Quí nil meriti : quíppe eorum ex ingénio ingenium horúm probant.
Hóc qui in mentem uénerit mihi? re ípsa modo commónitus sum.
Síquoi mutuóm quid dederis, fít pro proprio pérditum :
Quóm repetas, inimícum amicum béneficio inueniás tuo.
(Sí mage exigere occípias, duarum rérum exoritur óptio :
Vél illud quod credíderis perdas uél illum amicum amíseris.)
Ch. Méus est hic quidem Stásimus seruos. St. Nam égo talentum mútuom
Quoí dederam, talénto inimicum mi émi, amicum uéndidi.
Séd ego sum insipiéntior qui rébus curem públicis
Pótius quam, id quod próxumumst, meo térgo tutelám geram :

1046. **non . . . aduorti ?** this exclamatory (not properly interrogative) use of the infin. usually has *-ne* with a pronominal word, *adeon*, *itane*, *hicine*, etc. It is found with *non* only here and *Cas.* 89 f.; Terence uses it six times. The exclamations with *ut* imply a wish; exclamations with the infin. call attention to a fact.

1048. **fidem** : with both senses, *faith*, *promise* and *credit*.

1049. **eorum** : those who do not keep their promises ; **horum**, those **qui nil meriti sunt.** The subject of **probant** (*approve or disapprove*, *i.e.*, *estimate*) is general, *homines.*

1050. **qui . . . uenerit . . . ?** indirect question dependent upon some such idea as *rogas?* or *quaeris?*

1051. **pro proprio** : *i.e.*, having been *proprium*, it now becomes another's and so **perditum** to the original owner.

1052 f. are little more than a repetition of the thought of the preceding vss. The additional idea which they bring in, of a choice between losing the money and losing the friend, is out of place here, though it would be suitable enough in some other connection.

1057. **rebus publicis** : Introd. 15 *d*.

Éo domum. CH. Heus tu, asta ílico: audi, heús tu. ST. Non sto. CH. Té uolo.
ST. Quíd, si ego me te uélle nolo? CH. Aha nímium, Stasime, saéuiter.
ST. Émere meliust quoi ímperes. CH. Pol ego émi atque argentúm dedi:
Séd si non dicto aúdiens est, quíd ago? ST. Da magnúm malum.
CH. Béne mones: ita fácere certumst. ST. Nísi quidem es obnóxius.
CH. Sí bonus est, obnóxius sum: sín secus est, faciam út iubes.
ST. Quíd id ad me attinét bonisne séruis tu utare án malis?
CH. Quía boni malíque in ea re párs tibist. ST. Partem álteram
Tíbi permitto, illam álteram apud me quód bonist appónito.
CH. Sí eris meritus, fíet. respice húc ad me: ego sum Chármides.

1059 ff. Stasimus is supposed not to recognize his master and to speak as he might to a stranger who assumed the right to command him. This stage trick is not infrequent, *e.g.*, *Capt.* 833 ff., though it is seldom so prolonged as in this passage.

1059. **non sto**: in reply to **asta ilico**, *I won't*. The use of the present with some future force goes back to the time when there was no future tense and the present was used for all future acts. Some traces of this are preserved in all languages, chiefly in lively conversation. In Latin it is most frequent in questions; cf. *quid ago?* 1062, which may be answered by a command, as here, as if it were *quid agam?* or by a present indic.

1061. **emere**: *i.e.*, 'I am not your slave.'

1063 f. **obnoxius**: bound to the slave by some (discreditable) secret, which makes it impossible for the master to exercise his right of punishment. The reply of Charmides means that he is under no obligation to his slaves for anything but good behavior.

1066. **quia**, etc.: 'you are my slave, whether good or bad.'

St. Hém, quis est qui méntionem fácit homo hominis óptumi?
Ch. Ípsus homo optumús. St. Mare, terra, caélum, di, uostrám fidem,
Sátin ego oculis pláne uideo? estne ípsus an non ést? is est.
Cérte is est, is ést profecto. o mí ere exoptatíssume,
Sálue. Ch. Salue, Stásime. St. Saluom té — Ch. Scio et credó tibi.
Séd omitte alia: hoc míhi responde: líberi quid agúnt mei
Quós reliqui hic fílium atque fíliam? St. Viuónt, ualent.
Ch. Némpe uterque? St. Vtérque. Ch. Di me sáluom et seruatúm uolunt.
Cétera intus ótiosse pércontabor quaé uolo:
Eámus intro: séquere. St. Quo tu té agis? Ch. Quonam nísi domum?
St. Hícine nos habitáre censes? Ch. Vbinam ego alibi cénseam?
St. Iám — Ch. Quid iam? St. non súnt nostrae aedis ístae. Ch. Quid ego ex te aúdio?
St. Véndidit tuos nátus aedis — Ch. Périi. St. praesentáriis
Árgenti minís numeratis. Ch. Quót? St. Quadraginta. Ch. Óccidi.

1069. The failure of Stasimus to understand **ego sum Charmides** is an absurd prolongation of the scene. Cf. the long recognition scene which closes the *Menaechmi*, 1060–1131.

1073. **saluom te —**: the beginning of a salutation; cf. 1097.

1076. **di . . . volunt**: another expression of this thought is *di me seruant*.

1077. **otiosse**: cf. *odiossae*, 37 n.

1081 f. Notice the varying expressions of despair, **perii**, **occidi**, **male disperii**. — **praesentariis**: cf. *praesenti pecunia*, *Capt.* 258 n.

Quís eas emit? St. Cállicles, quoi tuám rem commendáueras:
Ís habitatum huc cómmigrauit nósque exturbauít foras.
Ch. Vbi nunc filiús meus habitat? St. Híc in hoc postículo.
Ch. Mále disperii. St. Crédidi aegre tíbi id, ubi audissés, fore.
Ch. Égo miser summís periclis súm per maria máxuma
Véctus, capitalí periclo pér praedones plúrumos
Mé seruaui, sáluos redii: núnc hic disperií miser
Própter eosdem quórum causa fúi hac aetate exércitus:
Ádimit animam mi aégritudo: Stásime, tene me. St. Vísne aquam
Tíbi petam? Ch. Res quom ánimam agebat, túm esse offusam opórtuit.

CALLICLES CHARMIDES STASIMVS

SENES II SERVOS

Ca. Quid hoc híc clamoris aúdio ante aedís meas?
Ch. O Cállicles, o Cállicles, o Cállicles,
Qualíne amico méa commendauí bona?

1088. **capitali periclo,** *at the risk of my life;* cf. 962 n. Notice the fourfold alliteration.

1090. **hac aetate,** *at my time of life;* cf. *hoc aetatis*, 787.

1091. **tene me**: he is about to faint; cf. *Curc.* 313, *animo malest.* ‖ *uin aquam?*

1092. **animam agebat,** *was drawing its last breath.* The joke, though not bad in itself, is quite out of harmony with the situation, but Plautus is less careful about consistency than about being amusing. Cf. Hegio's joking, *Capt.* 122; 158 ff.

Twelfth Scene. Callicles, who is in the act of digging up the treasure, hears the loud exclamation of Charmides and comes to the door.

1095. **qualine**: many sentences lie in the middle ground between the interrogative and the exclamatory. With such sentences *-ne* is not infrequently used in Pl., *e.g.*,

CA. Probo ét fideli et fído et cum magná fide:
Et sálue et saluom te áduenisse gaúdeo.
CH. Credo ómnia istaec, sí | itast ut praédicas.
Sed quís istest tuos ornátus? CA. Ego dicám tibi:
Thensaúrum effodiebam íntus dotem fíliae
Tuae quaé daretur. séd intus narrabó tibi
Et hóc et alia: séquere. CH. Stasime. ST. Hem. CH. Strénue
Curre ín Piraeum atque únum curriculúm face.
Vidébis iam illic náuem qua aduectí sumus.
Iubéto Sagariónem quae imperáuerim
Curáre ut efferántur, et tu itó simul.
Solútumst portitóri iam portórium.
Nil ést morae. cito ámbula: actutúm redi.
ST. Illíc sum atque hic sum. CA. Séquere tu hac me intró. CH. Sequor.
ST. Hic méo ero amicus sólus firmus réstitit

with the exclamatory infin. From this use *ne* partly loses its interrogative function and becomes a particle of exclamation, so that it can be used even with another exclamatory word, here **quali**. Cf. *utin*, *Epid.* 225; *Merc.* 576; Ter. *Hec.* 66.

1096. **probo**, etc.: the repetition is not a colloquialism, like *laetus lubens*, 821, but an intentionally strong assertion of innocence and faithfulness.

1098. **omnia istaec**: as this must mean more than the simple assertion of faithfulness in 1097, and as Charmides goes on to ask about the trifling matter of Callicles' dress, a number of lines must be lost here, in which Callicles gives a rapid explanation of the state of the case which satisfies Charmides, as it had satisfied Megaronides in 149–159.

1099. **iste tuos ornatus**: Callicles had just come from digging up the treasure and was dressed in working clothes.

1100. **dotem**: cf. *illum*, 373 n.

1103. **Piraeum**: the only indication of the city in which the scene of the play is laid. It would, in fact, suit one city as well as another. — **unum curriculum face**: cf. *Stich.* 337, *celeri curriculo fui propere a portu.* — **face**: cf. *dice*, *Capt.* 359 n.

1107. **portitori**: see 794 n.

1109. **illic . . . sum**: one of the various ways in which servants express their readiness to fulfil a command quickly; cf. *Amph.* 969, *iam hic ero quom illic censebis esse me.*

Neque démutauit ánimum de firmá fide,
Quamquám labores múltos . . .
Sed hic únus, ut ego súspicor, seruát fidem.
†Ob rem laborem eum égo cepisse cénseo.

LYSITELES

ADVLESCENS

Hic homóst omnium hominum praécipuos,
Voluptátibus gaudiisque ántepotens.
Ita cómmoda quae cupio éueniunt,
Quod ago ádsequitur, subest, súbsequitur:
Ita gaúdiis gaudium súppeditat.
Módo me Stasimus Lésbonici séruos conuenít domi:
Ís mihi dixit súom erum peregre huc áduenisse Chármidem.
Núnc mihi is propere cónueniundust, út quae cum eius fílio
Égi ei rei fundús pater sit pótior. eo . . .
Séd fores hae sonitú suo mihi moram óbiciunt incómmode.

1112 and 1114 are confused beyond recovery.

Thirteenth Scene. A short *canticum*, in which Lysiteles expresses his joy in anapaestic dimeters and explains the grounds for rejoicing in calmer septenarii. There was no pause of any length in the action here, though Stasimus is supposed to have gone to the house of Philto and explained the whole situation to Lysiteles. Compare the journey from Aetolia to Elis, the arrangements at Elis and the return to Aetolia between *Capt.* 460 and 768.

1115. **hic homo** = *ego*: cf. 172 n. and ὅδε ὁ ἀνήρ, Soph. *O. T.* 534.

1116. **uŏlŭptátibus**: Introd. 47. — **gaudiis**: Introd. 38.

1117. **commoda**: in the predicate with **eueniunt**.

1122 f. **quae**: taken up in the main clause by **ei rei**. So *Poen.* 815, *id, quoi rei*; *Mil. Glor.* 1114, *istuc . . . consilium . . . ista re.* Such neglect of the strict law of agreement indicates a movement toward the loss of inflection. — **fundus**, *support, guarantor*, the legal sense transferred to an extralegal matter.

CHARMIDES CALLICLES LYSITELES

SENES II ADVLESCENS

Ch. Néque fuit neque erít neque esse quémquam hominem in terra árbitror,
Quoí fides fidélitasque amícum erga aequiperét tuam :
Nam éxaedificauísset me ex his aédibus, apsque té foret.
Ca. Síquid amicum ergá bene feci aut cónsului fidéliter,
Nón uideor meruísse laudem, cúlpa caruisse árbitror.
Nám beneficium | hómini proprium quód datur, prosúm perit ;
Quód datum utendumst, íd repetundi cópiast, quandó uelis.
Ch. Ést ita ut tu dícis. sed ego hoc néqueo mirarí satis
Eúm sororem déspondisse suam ín tam fortem fámiliam.

Fourteenth Scene. Charmides and Callicles come out of their house, having finished their talk about Callicles' management of his friend's affairs.

1126. **quoi**: this gen. form for *quoius* (*quois*) is supported in a few cases by indications in the MSS. (here B *quoi*), by the meter and by the analogy of other gen. forms. In this passage the dat. is impossible.

1127. **apsque te foret**: see 832 n. and *Capt.* 754 n.

1129. **uideor . . . arbitror**: observe the triple chiasmus. With the thought cf. Hor. *A. P.* 268, *uitaui denique culpam, non laudem merui.*

1130 f. **nam . . . uelis**: 'for a gift which is given to a man to be his own is wholly lost (to the giver; *i.e.*, he has no further claim upon it), but what is merely loaned, this the giver may reclaim whenever he wants.' This interpretation is not without difficulties. The first vs. would be more applicable to a kindness which failed to meet with a grateful response; **prosum perit** is a strange expression for 'is no longer his'; and the treasure was not loaned to Callicles (**datum utendumst**) at all. But the Latin comedy is full of allusions to the difficulty of reclaiming money deposited with a friend and the danger of loss through dishonesty, and the comparison is not more imperfect than is common in conversation.

1133. **fortem**, *good*, is defined below by **optumam**; so in Horace's *Satires*, *e.g.*, II. 3. 216.

CA. Lýsiteli quidém Philtonis fílio. LY. Enim me nóminat.
CH. Fámiliam optumam óccupauit. LY. Quíd ego cesso hos cónloqui?
Séd maneam etiam, opínor: namque hoc cómmodum ordidúr loqui.
CH. Váh. CA. Quid est? CH. Oblítus intus dúdum tibi sum dícere:
Módo mihi aduenientí nugator quídam occessit óbuiam,
Nímis pergraphicus sýcophanta. is mílle nummum se aúreum
Meó datu tibi férre et gnato Lésbonico aibát meo:
Quem égo nec qui esset nóram neque eum ante úsquam conspexí prius.
Séd quid rides? CA. Méo adlegatu uénit, quasi qui aurúm mihi
Férret aps te quód darem tuae gnátae dotem: ut fílius
Túos, quando illi a mé darem, esse allátum id aps te créderet
Neú qui rem ipsam pósset intellégere, thensaurúm tuom
Mé esse penes, atque eúm a me lege pópuli patrium pósceret.
CH. Scíte edepol. CA. Megarónides commúnis hoc meus ét tuos

1136. **maneam**, *I had better wait.* If this were defined by a paratactic addition, it would be *sed maneam optumumst.* The other cases in Pl. are *Bacch.* 1058, *taceam nunc iam*; *Asin.* 605, *huius sermonem accipiam*, *I want to hear what he says*; *Pers.* 542; *Truc.* 692; *Asin.* 619 and perhaps *Asin.* 816; *Cas.* 516; *Most.* 849, *mane sis uideam*, is half paratactic. There is nothing Greek in the construction. It is possible that some vss. have been lost after this line which contained the proposal of Charmides for a marriage between Lesbonicus and the daughter of Callicles, which is first spoken of in 1183.

1145. **qui**: indef., *in any way.*

Béneuolens comméntust. Ch. Quin conlaúdo consilium ét probo.
Ly. Quíd ego ineptus, dúm sermonem uéreor interrúmpere,
Sólus sto nec quód conatus sum ágere ago? hominis cónloquar.
Ch. Quís hic est qui huc ad nós incedit? Ly. Chármidem socerúm suom
Lýsiteles salútat. Ch. Di dent tíbi, Lysiteles, quaé uelis.
Ca. Nón ego sum salúte dignus? Ly. Ímmo salue, Cállicles.
Húnc priorem aequómst me habere: túnica propior pálliost.
Ca. Deós uolo consília uobis uóstra recte uórtere.
Ch. Fíliam meam tíbi desponsam esse aúdio. Ly. Nisi tú neuis.
Ch. Ímmo haud nolo. Ly. Spónden ergo tuám gnatam uxorém mihi?
Ch. Spóndeo et mille aúri Philippum dótis. Ly. Dotem níl moror.

1148. **quin** corrects the implication that the action of Callicles needs to be defended by the statement that Megaronides shared the plot; cf. 932 n.

1152. **di dent . . . uelis**: a phrase of salutation which occurs ten or twelve times in various forms: *Epid.* 6; *Poen.* 1055; *Stich.* 469; *Pers.* 483. Cf. 436, *Pers.* 766, and Hor. *S.* I. 9. 5, *cupio omnia quae uis.*

1156. **neuis**: see 328 n.

1157 f. The formal agreement (*sponsio*) is made by asking the question with **sponden** and answering with **spondeo.**

1158. **auri** or *aureus* is frequently added to *Philippus*; cf. *Louis d'or.* The Philippus was worth about $3.50. To the phrase **mille auri Philippum,** treated as a single idea, the word **dotis** is added as a gen. of material or apposition; cf. *Pers.* 394, *dabuntur dotis tibi inde sescenti logi*; Ter. *Heaut.* 838, *talenta dotis duo.* — **dotem nil moror**: cf. *Capt.* 16 n.

CH. Si ílla tibi placét, placenda dós quoquest quam dát tibi.
Póstremo quod uís non duces, nísi illud quod non uís feres.
CA. Iús hic orat. LY. Ímpetrabit té aduocato atque árbitro.
Ístac lege fíliam tuam spónden mihi uxorém dari?
CH. Spóndeo. CA. Et ego spóndeo idem hoc. LY. Oh sáluete, adfinés mei.
CH. Átque edepol sunt rés quas propter tíbi tamen suscénsui.
LY. Quíd ego feci? CH. Meúm corrumpi quía perpessu's fílium.
LY. Si íd mea uoluntáte factumst, ést quod mihi suscénseas.
Séd sine me hoc aps te ímpetrare quód uolo. CH. Quid id ést? LY. Scies:
Síquid stulte fécit, ut ea míssa facias ómnia.
Quíd quassas capút? CH. Cruciatur cór mihi et metuo. LY. Quídnam id est?

1159. **placenda dos**, *you must be pleased with the dowry, too*; cf. *sanguen oriundum*, Enn. *Ann.* (73. 4 B.); *uoluenda sidera*, Lucr. V. 514, and see 264 n.

1160. **quod uis** = *uxorem*; cf. *quod amat*, 242.

1161. **ius . . . orat**: the original meaning of *orare, to speak*, which survives in *orator*, shows itself in various idioms, esp. in *orare cum aliquo* and in the phrase *ius (bonum, aequom) orat (oras)*; *Rud.* 1152; *Pseud.* 389, etc.

1163. **adfines**: including Callicles because of his important part in the whole matter and perhaps also in view of the marriage just arranged between his daughter and Lesbonicus.

1165. **quia** goes back over the interruption to **suscensui.**

1167. The accusation made by Charmides demands a fuller reply than is given in 1166, and the manner in which Lysiteles begins his defense shows that a second alternative, perhaps beginning with *sin* or *sed*, was to follow. One line at least must have been lost, possibly because of the similarity of the first word to **sed** of 1167.

1168. **ut . . . facias**: after **uolo,** 1167, as an *ut*-clause is frequently used after *numquid uis?*

CH. Quóm ille itast ut ésse nolo, id crúcior: metuo, sí tibi
Dénegem quod me óras, ne te léuiorem erga mé putes.
Nón grauabor: fáciam ita ut uis. LY. Próbus es: eo ut illum éuocem.
CH. Míserumst male prométita, ut merita súnt, si ulcisci nón licet.
LY. Áperite hoc, aperíte propere et Lésbonicum, sí domist,
Fóras uocate: ita súbitumst propere quód eum conuentúm uolo.

LESBONICVS **LYSITELES**

ADVLESCENTES II

CALLICLES **CHARMIDES**

SENES II

LE. Quís homo tam tumúltuoso sónitu me exciuít foras?
LY. Béneuolens tuos átque amicus. LE. Sátine salue? díc mihi.

1175. **ita subitumst**: cf. *Curc.* 302, *ita res subitast : celeriter mi hoc homine conuentost opus ; ita negotiumst*, *Pseud.* 993; *Bacch.* 755, in a matter calling for haste. — **quod** : Introd. 16 *a.*

FIFTEENTH SCENE. Lesbonicus appears at the door of his house.

1177. **satine salue?** *Is all well?* In some editions this is written *saluae* (sc. *res sunt*); cf. *Stich.* 8, *saluaene, amabo?* (*saluene*, MSS.). The evidence of the MSS. is of little value, since they do not distinguish carefully between diphthongs and single vowels, but so far as it goes it favors **salue**, and this was the reading of Donatus on Ter. *Eun.* 978 (V. 5. 8), where he explains by *integre, recte, commode.* The phrase is found also in Livy, I. 58. 7; III. 26. 9. The strongest support for **salue** is found in *Men.* 776, *saluen aduenio?* Ter. *Andr.* 804, and in the use with other adverbs, *astute, lepide, plane, sincere*, and in the answer here, **recte.**

LY. Récte: tuom patrém rediisse sáluom peregre gaúdeo.
LE. Quís id ait? LY. Ego. LE. Tún uidisti? LY. Et túte item uideás licet.
LE. Ó pater, patér mi, salue. CH. Sálue multum, gnáte mi.
LE. Síquid tibi, patér, laboris — CH. Níl euenit, né time:
Béne re gesta sáluos redeo. sí tu modo frugi ésse uis,
Haéc tibi pactast Cállicletis fília. LE. Ego ducám, pater,
Ét eam et siquam aliám iubebis. CH. Quámquam tibi suscénsui,
Míseria una uní quidem hominist ádfatim. CA. Immo huíc parumst:
Nám si pro peccátis centum dúcat uxorís, parumst.
LE. Át iam posthac témperabo. CH. Dícis, si faciás modo.
LY. Númquid causaest quín uxorem crás domum ducam? CH. Óptumumst.
Tú in perendinúm paratus sís ut ducas. CANTOR. Plaúdite.

1179. With **et tute . . . licet** Lysiteles points to Charmides.

1181. **siquid . . . laboris** would have *euenit* for the verb.

1182. **si . . . uis**: this can scarcely be the protasis to **haec . . . pactast . . . filia.** The thought requires something like, 'If you are willing to reform, I pardon all the past, and to encourage you in better ways **haec . . . pactast . . . filia.**'

1185. Hiatus in the change of speakers.

1188. **numquid causaest quin**: a very common introduction to a formal proposal, and the question is often answered by **optumumst** or, more accurately, *immo optumumst*. — **cras**: the marriage frequently follows the betrothal on the same day or the next, but this is only the effort of the dramatist to make it vivid and present to the audience.

1189. **tu**: Lesbonicus. — **plaudite**: cf. *plausum date, Capt.* 1036 n.

METERS OF THE TRINUMMUS.

1–222 iamb. senar.
223–231 bacch. tetram.
232 bacch. dim.
233–234 iamb. septen.
235–237 uncertain.
238 troch. septen.
239–241 uncertain.
242 *a b* anap. dim.
243 cret. tetram.
244 cret. tetram. cat.
245 uncertain.
246 cret. tetram. cat.
247 uncertain.
248–251 cret. tetram. cat.
252 troch. octon.
253 troch. septen.
254–255*a* iamb. dim.
255*b* iamb. monom. hyp.
256–259 anap. dim.
260 uncertain.
261 anap. dim. cat.
262–268 anap. dim.
269 anap. dim. cat.
270 uncertain.
271–273 cret. dim. + troch. monom.
274–275 anap. dim.
276–277 uncertain.
278 *a b* anap. dim.
279 cret. tetram. cat.
280 iamb. dim. + troch. monom.
281 cret. tetram.
282 iamb. octon.
283 cret. tetram. cat.
284 uncertain.
285–286 iamb. octon.
287 *a b* anap. dim. hypercat. (?).
288–290 anap. septen.
291–292 anap. octon.
293, 295, 297 cret. tetram. cat.
294, 296, 298 anap. dim.
299–300 anap. octon.
301–391 troch. septen.
392–601 iamb. senar.
602–728 troch. septen.
729–819 iamb. senar.
820–830 anap. octon.
831 incomplete.
832–833, 835, 837–839 anap. octon.
834, 836 anap. septen. (?).
840 *a b*, 841 anap. dim.
842 anap. dim. cat.
843–997 troch. septen.
998–1007 iamb. senar.
1008–1092 troch. septen.
1093–1114 iamb. senar.
1115–1119 anap. dim.
1120–1189 troch. septen.